

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

VOL. LIV, No. 25
WHOLE No. 1381

March 28, 1936

PRICE 10 CENTS
\$4.00 A YEAR

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William Ignatius Lonergan, S.J.

ON Friday, March 13, William Ignatius Lonergan, priest of the Society of Jesus, closed his tired eyes on this world of strife and sorrow, and went home to his Father's house. He was in his fifty-second year, his thirty-second in Religion, and his fifteenth in the holy priesthood. His brethren on the staff of this Review, who knew him so well and loved him, find consolation in this hour in the words of St. Paul, "There remaineth, therefore, a day of rest for the people of God. For he that is entered into rest, the same also hath rested from his works."

The Society of Jesus lays her departed sons in the grave with the simplest of ceremonies, as becomes followers of Him Who for our sake was poor and humble. There is no eulogy, but only the request that all who knew this son of hers remember him in prayer and at the altar. From this custom, we shall not depart. Yet it seems but fitting and proper that some word should be said, however haltingly, to give utterance to the feelings of those who knew Father Lonergan, particularly as a retreat master. For in this priestly labor his energy was tireless, and his influence extraordinary.

According to the records at hand (which may not be complete) all but one of his retreats were held for men. He gave the Spiritual Exercises to diocesan priests and to his Religious brethren, to groups of professional men, notably dentists and doctors, to college students and to boys in high school. Everywhere the results were most marked. "I made a retreat under him eight years ago," said a priest, when apprized of Father Lonergan's death, "and neither I nor my companions will ever forget it." "That I am a Catholic today is due, under God, to Father Lonergan," writes a professional man. "I had

neglected every duty of religion for years, when, thanks be to God, I was induced to make a retreat. I went out of curiosity, in a spirit of criticism, but I stayed to go to Confession." To Father Lonergan, and to hundreds of retreatants, the days actually employed in the Spiritual Exercises were only the beginning of the retreat. For him and for them, it was to last for life. They came back to him, personally or by letter, as to one in whom they had utter confidence. Year by year his correspondence grew, for he never failed them. During the last year of his life, for instance, he seems to have written to some six or eight boys at school practically every week.

To those who came in person to seek his counsel, he appeared, although he was the busiest of men, to have nothing to do but to listen. And they came; priests, lawyers, doctors, dentists; men of all professions, and drifters who had none; fathers of families; college students with difficulties in religion which they feared might become doubts; recent graduates who wished to consult him about their vocation. None went away without new strength, without firmer determination to serve God faithfully, without a deeper impression that in Father Lonergan they had a wise and faithful friend.

It is not hard to discern the secret of his influence over men. He was not eloquent, as the world commonly rates eloquence, and he had few of the physical characteristics of the orator. His diction was correct, but not polished; his voice was of but moderate range and power; his delivery was at times broken, as he struggled to express the thoughts that consumed him, and might even be halting. But as he stood before his retreatants, they knew that here was a man who walked with God in prayer, a man who was terribly in earnest, a sincere man who said nothing that he did not believe, a deeply religious man who preached nothing that he did not practise. Look-

ing upon his devotion, sensing his truly supernatural love for them, they could easily believe the truths he put before them, and love called forth love in return. After that, it was not difficult for them to accept the simple truth, set as the foundation of the Spiritual Exercises, that the most important thing in man's life is to praise, revere, and serve Almighty God, and so save his soul.

Five of the sixteen years of Father Lonergan's priesthood were given to Catholic higher education. From 1922 to 1925, he was dean at the University of Santa Clara, and from 1932 to 1934, President of the University of San Francisco, the city of his birth. From 1925 to the time of his death, with the exception of the two years noted, Father Lonergan served as an Associate Editor of this Review. For this literary work, he was well prepared. His attainments in philosophy and in scholastic theology were of a high order; he was well read in moral theology and canon law, and as a young Jesuit scholastic he had won the bachelor's degree in civil law at Gonzaga University. Like his public addresses, his contributions to this Review were noted for earnestness and force. He published a volume of sermons, "Campaigning with Christ's Church," and under each of the titles, "Modern Indictment of Catholicism," and "Stumbling Blocks to Catholicism," he had published five pamphlets. Seven other pamphlets, some of considerable length, are listed by the America Press.

"About the past, I have no fear and no doubt," he said to one of his brethren two days before he died. "I leave all to Our Lord's infinite mercy, and I am at peace." Father Lonergan labored faithfully in the service of his Master, and he has now rested from his works. From our readers we beg a prayer that, freed from all earthly stains, his soul may speedily rejoice in the dawning of that eternal day of rest, promised to the people of God.

Illegal Investigations

IT is not often that we find ourselves in sympathy with William Randolph Hearst, or with Washington professional lobbyists. But it seems to us that in protesting the right of the Black Senate Committee to issue a "blanket" search warrant, covering all telegrams they may have received in Washington, or have sent from that city, they have a good case.

The legal issue is not obscure. It is generally admitted that a Congressional committee may demand information contained in private files, provided that the information sought is relevant to the inquiry, and also that the subject is one on which Congress may legislate. But it is not admitted by Mr. Hearst and the lobbyists that the Senate may rightly seize their messages without specifying what messages are sought and what information is desired, and without stating the relation of this information to the subject under investigation. What all object to is the "general" seizure of "unspecified" messages. Some also claim that while Congress might have the right to issue a "blanket" search warrant, this power cannot

be exercised by one House without the concurrence of the other.

This issue is of considerable importance. It is one thing to investigate a lobbyist working at Washington in the interest of a grasping and unscrupulous corporation, and quite another to use illegal means in conducting the investigation. Decent citizens do not object to proper investigation, but demand it. Yet even a corporation has its rights. The meanest criminal has rights before God and the law. It is every man's interest to see that these rights are respected.

But it is pre-eminently the duty of the courts to protect every man, whenever the breach of a right can be shown. The courts must give a hearing to the petitioner who believes that his rights have been invaded, and it is particularly important that the courts function with utmost freedom when the alleged invader upon constitutional rights is the Government or any of its branches. If these principles are disregarded, dictatorship must take their place.

The Black Committee has an important work before it. The Committee should run no risk of spoiling this work by methods of investigation that are even dubiously illegal.

The Telephone Monopoly

AT the hearings before the Federal Communications Commission at Washington, the president of the American Telephone and Telegraph Co. hesitated when asked if his company were a "monopoly." In the end, he "supposed" that it was. This is not an auspicious beginning. Next week the president may decline to commit himself on matters less well known, but of greater importance, than the patent fact that the A. T. & T. is a monopoly.

In this country, every monopoly, simply because it is a monopoly, is open to suspicion. Courts and public commissions have never provided the regulation which every monopoly needs, chiefly because they have never been able to get at any facts which the monopoly wishes to conceal. The American monopoly is governed by the restrictions which it places upon itself voluntarily. That these restrictions have invariably been just to the public, no one can assert, for no one knows what they are.

The A. T. & T. has been unusually successful in keeping its business hidden from the prying eyes of public officials. State utility boards, unable to get at its records, usually content themselves with taking on trust the data supplied by the company. The company refuses to give necessary information to State officials on the ground that it is engaged in an inter-State business, and therefore cannot be subjected to examination by a mere State board. The result of this policy is that the public utility commissions of the States know very little about the workings of the A. T. & T.

What the company's attitude toward the Federal Commission will be, no one, outside its legal counsel, can predict. Should the Commission succeed in spreading the information which it is now asking on the public records,

we may look for new and better directed activity by the State utility commissions. The president's attitude, at his first appearance, was not particularly helpful, but it may be that he knows very little about the company, beyond the fact that it pays him an annual salary of \$206,000. The Commission expects to continue the hearings for at least two years, but if the other officials of the A. T. & T. know as little as the president, it may become necessary to extend this time.

The time will be well spent if at the end the Commission can put before Congress and the States a complete picture of our communications system.

More Notes on a Strike

APPARENTLY, the strike of the building-service employees in New York has ended. Of the 28,000 strikers, all but some 1,300 are now at work. These 1,300 the owners, in flagrant violation of the compact they had signed to "end" the strike, refused to reinstate.

That is one reason why we say that the strike has "apparently" ended. Other reasons incline us to believe that the present lull is merely the calm before the storm. Of these reasons, the chief is that the strikers lost everything they fought for. What they had demanded was a living wage, immediate reinstatement of all union members, the closed shop, and recognition of the union.

The wage demands were exceedingly moderate. The various classifications of workers receive \$70, \$80, and \$90 per month. An increase of \$2.00 per week was asked. What the strikers got was the promise of a board which will investigate the problem of wages. But there is no need of a board to decide that a man cannot support himself and his family on a wage of \$17.50 per week.

After the signing of the treaty of peace, 1,300 workers were discharged, although the treaty specified that all should be returned to employment. The agreement further provided that strikers accused of sabotage or other misconduct, should be tried by a board, and if found guilty, discharged. The realty owners at once supplied the union and the general public with convincing proof of the reliance that can be placed on their promises. Without waiting for evidence of guilt, shown at an open trial, they excluded 1,300 union members.

All reference to the closed shop disappeared in the final week of the strike. Leader James J. Bambrick suggested the "preferential shop" as an alternative, but that, too, was rejected. In the final treaty, the union workers were given no guarantee whatever that hereafter, on plea of the "open shop," they will not be excluded. The theory of the shop open to union and non-union men alike, without discrimination against either, and with fair treatment for all, is perfectly tenable. In practice, however, the theory disappears, and the "open shop" commonly becomes a shop open only to non-union men, and closed to all others.

The union was recognized to the extent that Mr. Bambrick was permitted to sign the treaty in the name of its members. Owners are always willing to recognize a union

for the purpose of ending a strike in which the union loses all its claims. As long as it does not operate as a union, the owners are indifferent.

It will be perceived, then, that Mr. Bambrick saw all the world in a roseate glow when he announced that the strikers "won a sweeping victory." The strikers won nothing, except reinstatement for most of them at the old starvation wage, and a promise that "something" would be done for them at some future time. Possibly Mr. Bambrick made that optimistic statement merely to save his face. If he really meant it, however, there is not much difference between his position and that of the realty owners, and the union should consider the advisability of electing another leader.

In one respect, however, Mr. Bambrick should be commended. From the beginning of the strike, he set his face against violence, and this in spite of provocation. The realty owners who could not pay a decent wage to decent workers were fully able to pay excessive wages to thugs and "gorillas" imported as strike breakers. A police raid on an agency for strike breakers netted, out of thirty-one men, eighteen known criminals. One strike breaker robbed a tenant of furs and jewels valued at \$50,000, and the police now fear that other criminals, acting as strike breakers, have secured plans and directories of some of the city's wealthiest apartment houses. Practically the only cases of violence noted in this strike were the work of strike breakers.

No, the strikers did not win a "sweeping victory," and the treaty did not secure a peace. We are now in the armistice, and the war will be resumed.

Death to the Illiterate

IT appears that the State of Oregon harbors a university professor whose idea of the value of literacy is somewhat excessive. This person began with the suggestion that all "feeble-minded" children should be chloroformed. His suggestion was submitted to thirteen experts, and rejected by eight. Five of the experts, agreeing that chloroform was out of the question "in the present state of society," suggested contraception to prevent the birth of "feeble-minded" children. They neglected to state, however, the circumstances under which the birth of a feeble-minded child could be predicted with certainty. Among these "scientists," were E. E. Eubank, of the University of Cincinnati, T. R. Garth, of Denver University, and W. F. Ogburn, of the University of Chicago.

Another group, nearer home, found much that was interesting in the doctrine of the Oregon professor. These were the inmates of the Oregon Home for the Feeble Minded. After reading the story in the newspapers, five of the inmates fled, under the impression that the professor intended to try the experiment on them. Granted the premise, these feeble-minded patients reasoned logically. If it is proper to take life from a human being because he is feeble minded, the matter of age is purely accidental. With this, however, the professor does not agree. It is right to chloroform feeble-minded persons,

but only if they are unable to read, or do not know that you intend to murder them. As quoted by the Associated Press, he said, "chloroforming suggestions do not apply to anyone able to read a newspaper. I meant that the mercy-killing idea to be applied to idiots who cannot read, talk, or understand."

This professor can probably read, and he certainly can talk. Some doubt may be cast, however, on his ability to reason. Hence, in case his proposition is adopted by the legislature, he would be well advised to withdraw from the jurisdiction of the sovereign State of Oregon. Assuredly, he compares most unfavorably with the inmates of the Home for the Feeble Minded in ability to carry a premise to its logical conclusion.

Note and Comment

Detroit Press Exhibit

WRITING on October 11, 1933, to Cardinal Gonçalves Cerejeira, Archbishop of Lisbon, relative to the organization of the Catholic press in Portugal, our present Supreme Pontiff emphasized the great resources which are needed today in order to provide a thoroughly effective press. For this reason, he said, "we must walk *viribus unitis*, with united forces, that is to say, we must concentrate the generous efforts of all the Faithful around initiatives that have a general interest," sacrificing particular jealousies in the cause of the general good. Such an initiative was the Catholic press exhibit sponsored March 8 to 15 by the Van Antwerp Circulating Library in Detroit, which was six times as large as last year's and drew 12,000 visitors. Following a plan that appears to prove successful in such displays, the exhibit was combined each evening with a cultural event. Successive evenings were devoted to Liturgy and Dramatics, Economics, the Michigan Centennial, Art, Sociology and Charities, the Press, and Education. Tableaux were presented, Gregorian chant and other types of song were rendered, and addresses were made by Senator Couzens, Eugene S. J. Paulus, Rt. Rev. Michael J. Grupa, Rt. Rev. John J. Hunt, and other distinguished citizens. Father LeBuffle, Business Manager of AMERICA, spoke on education and discussed the harm done by race prejudice. Forty-two publishing or service organizations were represented, including some secular organizations that are interested in Catholic literary production.

Free Speech In WPA

THE story of the Federal Theater in New York is such a fantastic piece of hilarious nonsense that it deserves a separate article to itself, which we hope to publish soon. It is in the hands of a couple of theatrical amateurs whose ideas about the stage seem to be derived mostly from Russia, and besides the honest-to-goodness actors on relief contains numbers of outsiders whose pur-

pose is chiefly to promote "the revolution." Most of these hardly know the English language, and if they actually did appear, except in character parts, would bring down any house in laughter. This note, however, is about free speech. Elmer Rice (formerly Reisenstein), who was the director in New York, resigned when the "Living Newspaper" was found to contain a lampoon on Mussolini. It was hinted to him from Washington that this would lose large blocks of votes in New York, a thing which Mr. Rice seems not to have foreseen. Mr. Rice resigned amid loud cries of denial of free speech, though, engaged as he was on a Federal project, it is hard to see what else he could expect. There can be no free speech in a subsidized Federal Theater, as everybody but Mr. Rice and Heywood Broun always knew. In the next edition of the newspaper, however, a scene was introduced representing Earl Browder, head Communist, denouncing the Supreme Court, to the wild applause of the first-night audience. The stage manager, Willis Browne, spoke up in a meeting of WPA workers protesting Browder's being substituted for Andrew Jackson and Abraham Lincoln, and he was promptly suspended for "sabotage," said sabotage consisting in his exercise of free speech. It is about time somebody in Washington investigated this outfit before loud explosions occur.

Spanish Surprises

AS Spaniards of every party recover from the overwhelming surprise engendered by the recent elections, it is gradually becoming clear how that catastrophe happened. The totals show that the Left was defeated, and yet, by a quirk of the Spanish election law, was victorious. The coalition of Left parties polled 4,357,000 votes, and the Right polled 4,561,000; and yet the Left won 230 seats in the Cortes and the Right 197 seats. This happened because according to a peculiar law designed to bring stability, any party that polls a majority of the votes in any district is entitled to four-fifths of the seats contested. Luck had it that the Left parties had majorities in districts with a greater number of Deputies to be chosen, while the country as a whole actually voted against it. Moreover, about 340,000 votes, which ordinarily would have gone to the Right, were collected by the snap Center party formed at the last minute by the Premier of the moment. These votes were all lost. Add to this that there were many thousands of abstentions, particularly among Catholics. Only about two-thirds of all those registered actually voted, while it is noticeable that the Left parties were out in force. Thus, in Madrid alone, about 125,000 citizens identifiably Right did not vote. Madrid, as a result, went Left. The reasons for this were many, the greatest being probably overconfidence, and its resultant indifference. The whole country, including the Left, was so sure that the Right would win, that many thousands thought it was "in the bag," as we say, and abstained. Gil Robles himself predicted a smashing victory, and his own followers believed him only too implicitly. Nevertheless, the results also

show that the country as a whole, if we include several Left parties, is unalterably opposed to a Soviet regime.

Joyous Stakhanovites

AS the fifteenth anniversary of the "entrance" of the Republic of Georgia into the Soviet Union was celebrated in Moscow on February 23, happy Georgian toilers presented to their distinguished fellow-countryman, Joseph Djugashvili, otherwise called Stalin, a poem in some 800 to 1,000 lines, telling how great he is and how marvelously they love carrying out his orders. Naturally they praised him for the official Stakhanov movement, which speeds up industrial production by efficiency methods. In the workers' unfeigned language:

The Stakhanovic movement has taken a record start:

Behold the fruit of your labors and your immortal art.

Whole rows of shock constructions arise here day by day,

While Georgian Stakhanovites we greet with joyous lay.

Mr. Stalin was reported by the Moscow press as much moved by these encomiums. The only shadow on the bright horizon is that the Stakhanov plan does not work with that smashing, exultant success that was claimed for it when it broke loose upon an astonished Soviet world. It seems to be following somewhat the curves of other Soviet panaceas for eliminating industrial ills: from blazing triumph to a few "curable" exceptions, finally to rigid enforcement upon a weary and inwardly rebellious populace. "Serious breakdowns," according even to Soviet Optimist Harold Denny of the *New York Times*, are leading to "threats of serious consequences to executives sabotaging or ignoring the movement." The coal industry of the Donetz Basin, which is just where the movement started, is among those "most seriously castigated for failure." Some of the industrial heads, unlike the Georgian versifiers, did not even know the meaning of the movement. Timber has slacked up, and light industries are giving it up. More poetry may aid.

Whiskey Advertising

IN an exceedingly interesting compilation, *Editor and Publisher* presents the newspaper advertising-lineage records of 302 principal companies in the United States. As might be surmised, General Motors, with twenty-eight products, leads the list with 20,666,031 lines during 1935. Closely following are Chesterfield and Camel cigarettes, and then Ford, and then Chrysler motors, with Rinso-Lux-Lifebuoy soaps and Lucky Strikes and Old Gold bringing up the procession. But after those well-known advertisers comes something new. From time to time this Review has warned of the unrestrained liquor ads which dot the pages of our newspapers and magazines. The figures here presented fully justify our warning, and go far to substantiate our oft-made prediction that if this continues the liquor interests will bring upon their heads and that of a defenseless country the old curse of Prohibition. Seven corporations dealing in whiskies had between them no less than 24,410,027 lines of advertising merely in the daily and Sunday newspapers of the nation. These

advertisements publicized ninety-eight different brands of whiskey and gin. How many more millions of lines of space they bought in the magazines it is impossible to say, but it is safe to estimate that they exceed even the newspaper advertising. Moreover, the thing is on the increase, for the newspaper figures for 1935 are 13,000,000 lines in advance of those for 1934, an increase of 100 per cent. If this keeps up, and if intensive advertising really, as is claimed, pushes consumption to great heights, then we are fast becoming—ominous sign!—a nation of hard drinkers and automobile drivers at the same time. It will be no wonder if a wave of reaction follows.

Parade Of Events

SYMPTOMS of convalescence appeared in the business world. . . . Red-ink sales were decreasing everywhere. . . . The unemployment situation was eased by the hiring of many new policemen, night watchmen, and bodyguards in urban centers. . . . Manufacturers of burglars' tools reported a brisk trade. . . . The electric-chair market was active. . . . Demands for more comfortable electric chairs were voiced. Since their function in American prisons is largely ornamental, a more artistic chair was likewise demanded. . . . Scenes of violence persisted. A boy was shot in the appendix. . . . New legal precedents were established. . . . The question whether a landlord can take his tenant's leg off in lieu of rent was decided in court. The court handed a veteran his wooden leg. . . . How dumb a jury may be before a mistrial occurs was another legal point developed. A burglar admitted his guilt in court; whereupon the jury acquitted him. . . . Instances of passengers telling taxi drivers to "charge it to relief" were reported. . . . Doctors die too soon, a New York lecturer declared. A movement to induce doctors not to die so soon was started. . . . Methods of accent identification progressed. A runaway girl in Buffalo was identified by her Brooklyn accent. . . . Streamlined haircuts to cut down wind resistance for cyclists appeared in the East. . . . The international situation was jittery. . . . Fist shaking broke out in the House in Washington. . . . Duels disturbed Europe. . . . In a Hungarian duel one of the contestants had his eyebrow slashed. . . . People were continuing to mail letters in fireboxes. . . . Someone said the new Dionne quintuplet film should be called "The Birth of a Nation."

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SUBSCRIPTION POSTPAID

United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 Europe, \$5.00

Addresses:

Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.

Telephone: MEdallion 3-3082

Editors' Office, 329 West 108th Street, New York, N. Y.

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts

Continuity in Government Policy

ELBRIDGE COLBY

DISCUSSING the Supreme Court decision on the AAA and the Neutrality Acts considered by Congress, it seems that insufficient attention has been given to that vital governmental and human factor of continuity. On the latter subject, even though, as Harold Hinton says, "all debaters start from the premise that Americans want to keep their country from being embroiled in war," there is lack of agreement as to method, and we come very near the threshold of a complete change in policy within a single year. A year ago we very deliberately abandoned the "freedom of the seas" theory which was one of Woodrow Wilson's Fourteen Points, and were prepared to limit American shipments and travel. Now it seems that there is a tendency to re-assert that principle by declaring that we re-affirm and hold to "the principles of international law" as they existed in 1914.

Everything human thrives upon continuity. By this I do not mean lack of change, but sufficient stability to insure a definite past on which to build the future. Continuity is essential to strength. It is of the essence of a revealed religion like Christianity. It has made for the progress, power, and prosperity of Britain. When political continuity depended upon dynastic monarchism, it might fail from dynastic death or deterioration or from popular overthrow. When politics depends upon popular support, it may endure only as it clings to continuity. They have had it in conservative England through slowness of change and through devotions to the "custom of the Constitution." We have had it in America because we have clung to a written Constitution, capable of amendment to be sure, but only by a slow process which prevents sudden change.

We have had it in America on account of the very philosophy underlying our Constitution which created an "indestructible union of indestructible States." That document not only provided for self-preservation by the Federal Government against invasion or rebellion, but also guaranteed to the several States continuance of their State governments in the republican form.

The slow process necessary to effect an amendment makes for continuity. A father in his family, a farmer on his acres, the professional man in his specialty, the business man in his occupation, the manufacturer in his industry, all desire and need continuity, and a certain degree of stability and assurance which will warrant their making plans and working toward an aim. In the field of law, which assures rights and privileges, the principal source of confidence is the Constitution, and the fact that its amendment is a process slow enough to permit of adjustment to new conditions. As Professor McBain has said, "the Constitution is not supposed to change with the season."

So we come to an important conclusion. Aroused over

the AAA or Hoosac Mills decision as "judicial supremacy at its worst," some commentators would take from the Supreme Court the power to declare Federal legislation contrary to the Constitution. By so doing, they would destroy, of course, many of the checks upon the growth of administrative power in the central government. But, much more important, they would destroy American continuity. A mere majority in Congress could alter conditions at will.

Now, if alteration is desired, a law may be passed; the Supreme Court will (if the matter comes to them for adjudication) declare if that law be contrary to the fundamental, broad principles of the Constitution; then if the alteration still appears desirable, the Constitution may be amended to achieve the desired results. The basic law, the fundamental policy of the nation may be changed, but the change is obvious to all and the change is made slowly. A degree of warning, an opportunity for adjustment, these will permit of that continuity on which rests so much of human activity, progress, and happiness. In other words, if a remedy is desired, let it be to alter the basic law in the particular urgently desired, not to destroy the one thing in that basic law which insures continuity.

Few things in this world do not change. United States government has changed. It is possible to say that the original Constitution is outworn. Mr. Roosevelt's buggy may be out of date; but because it is now an automobile we are not justified in denying that it is still a four-wheeled vehicle for transportation. A score of amendments have changed that Constitution. Almost half of these have given new powers to the Federal Government. One will not have to stretch the facts very far to say that the original conception of the Constitution as a sort of "treaty of alliance" between separate sovereign States is largely unsuited to our present large unified nation. In some ways the phrasing of the document itself has been broad enough to permit of adjustment. The inter-State commerce clause, the national defense provisions, have certainly been applied to modern conditions in ways which the founding fathers would never have foreseen. Congress, Professor McBain has said, has been "expanding its powers, doing more things than formerly." "The reserved rights of the States" may be, he says, on things on which the modern State would never think of legislating. We have changed in a degree and with an increasing speed which he indicates when he instances "only two laws voided in the first seventy-five years of our history," in the next thirty-five to the turn of the century only twenty-three, and in the next thirty-three, forty-one.

During all this period of change, there has still been that continuity which makes for security, and for success. During this period, without the Constitutional check on such matters as were subject to adjudication, that continuity might not have existed.

What then of the problem of neutrality? Shall this nation change face within a twelve-month? And if we do, shall we perhaps change face a twelve-month after? Whatever law the present Congress may pass, the international situation may be altered in a year. American sympathies, based upon racial prejudices, upon cultural affinities, upon profits from war orders, upon pay checks for munitions workers or even wheat growers or cotton pickers, perhaps upon sentimentalities aghast at putative war-time "atrocities" might be so fixed that mere Congressional legislation would be speedily repealed and altered. In national moments of passion influence is quickly communicated to representatives on Capitol Hill.

Ever since the foundation of this Republic, we have had a definite policy on foreign affairs and a definite attitude toward neutral rights and duties. We have desired to avoid entangling alliances and also to take advantage

of an alleged freedom of the seas. If we desire to change that policy it would be desirable to effect it in some permanent way by placing it in our fundamental law. Fix it by amendment into the Constitution, so that excited moments cannot effect a sudden change. If that desire be basic and generally approved by the people, now is the time to fix it into the national philosophy of our government, before advancing events throw us into the turmoil of belligerent propaganda. If the neutrality policy of this country—whether the old one or the new one, it is no concern of mine—is fixed so firmly that only by slow process of Constitutional amendment can it be altered, and only by overwhelming sentiment in its favor, then the nation will be able in foreign affairs to maintain that continuity of policy which will be clearly understood and understandingly approached by overseas alien and resident citizen alike.

The Sad Plight of China's Peasantry

JAMES F. KEARNEY, S.J.

IN the statement on the world crisis issued by the Bishops of the United States in 1933 we read:

Perhaps the great majority of those living in our cities have not realized that the farm problem is a serious integral part of the national problem; that there can be no permanent restoration of industry on a national scale until the purchasing power of more than 30,000,000 Americans living on the land is materially increased; that the concentration of wealth in the hands of the few has all but crushed agriculture, and has so drained the farm that the farmer finds it increasingly difficult to wrest a decent living from the land; that the wheels of industry in our cities are clogged in no small measure because agriculture lies prostrate.

All this and more may be said of the Chinese peasant situation today. The condition of the farmer has been bad in the past; now, because of the world-wide financial depression, because of an unprecedented series of droughts and floods coming in quick succession, it is appalling. And those living in the cities are just beginning to realize to the full that the farm problem is a most serious integral part of the national problem in China as in other countries.

What are the outstanding facts about the present situation, and what are the solutions being offered?

Whereas only about one-fourth of America's population is on the farm, some eighty-three per cent—statistics are difficult to obtain—of the immense multitudes that people China are peasant, for China is an essentially agricultural nation; the farm has always been the very basis of her existence. High-powered salesmen from foreign countries sent to investigate the possibilities of the Chinese market suddenly discover that perhaps 300,000,000 of the people have little if any buying power at all. The majority of the peasants—nine out of ten, according to Sun Yat Sen—do not own their own land. In 1932 the Bureau of Agricultural Research estimated that on the average a rural family of only three persons, who rented ten mow of rice land and worked it themselves, had a deficit of \$14 at the end of a year of heart-breaking toil. When we learn that the average sum spent for food by such

peasants is ten cents a day (about three cents American) for each member of the family, we can realize how enormous this yearly deficit appears, and how little chance there is of a farmer buying high-priced foreign merchandise.

Chinese peasants for the most part use the primitive tools they have inherited from their ancestors, year after year cultivating their over-worked, poorly fertilized land with a patient resignation that borders on fatalism. In recent years, because of over-production in other countries, the prices for Chinese agricultural products have decreased, whereas the toll taken by natural calamities has mounted enormously. When a farmer gets deeply into debt he is forced to sell his harvest at once for a very low price, unable to hold out for a rise on the market.

On the other hand, many of the absolute necessities of life have to be brought from distant cities, and are subjected to an avalanche of internal taxes en route, taken for education, road construction, security, taxes applied indiscriminately by sometimes rapacious Provincial, district, and local officials. In March, 1934, Wang Ching-wei made a strong appeal to the national conscience to abandon these Provincial taxes which were ruining the farmer, and indirectly the nation, and promised the Provinces that the Central Government would turn over certain large revenue taxes to make up their deficit. Otherwise, the poor peasant will be forced more and more into the hands of the rural Shylocks who demand rates of twenty per cent and more for loans.

But the worst trials for the cultivator come from Nature herself. His lands are periodically devastated by floods, drought, and grasshoppers; and all this inevitably brings on famine. A part of the Provincial taxes he has contributed for repairing dikes or establishing irrigation projects is all too often diverted to other purposes. We are told that not long ago in one section leaking dikes built to protect thousands of acres of arable land against

floods were badly repaired on purpose by the armies of coolies hired for this work, for if the repairs had been thoroughly made once for all, these laborers would have had no work the following year!

In the Yangtse flood of 1931 some 200,000 people were drowned, and several millions later died from privation or disease caused by the disaster. The Yellow River overflowed in 1933 with even more calamitous results, whereas in 1934 a terrible drought affecting fourteen Provinces left 65,000,000 peasants without resources. Last year floods along the Yangtse swept away the homes and the crops of 10,000,000 Chinese, and the Yellow River overflowing in December is adding several more millions to this rural litany of woe.

The stupendous calamities coming in such quick succession of recent years are not giving the hardy peasants time to recover between shocks. Moreover, victimized not only by Nature but by bandits, in places by murderous Communists, overwhelmed with taxes and debts that they can never hope to pay, and now disheartened by the low prices for farm products, the peasants are at last beginning to desert the field. Many drift to the cities where they join the vast army of coolies; others become soldiers, bandits, or Communists; and those that stay on the farms all too often begin to cultivate the opium poppy which alone promises a fair return for the effort expended. Meanwhile the finest and best situated land is becoming more and more overcrowded, whereas the poorer and less-convenient tracts are gradually abandoned, till the movement is beginning to threaten new national calamities unless speedily arrested. For governmental statistics state that the rural population, which approximates eighty-three per cent of the total population, is crowded onto only seventeen per cent of China's vast territory.

What is to be done about it? Dr. Sun Yat Sen, who was born on the farm and passed his childhood there, was keenly aware of the crying injustices suffered by the peasants of his time. His program for aiding the farmer, reducing famine and rendering agriculture more productive, contains seven points: Better machinery, better fertilizers, allowing the land to lie fallow, destroying pests, better food-preserving methods, better transportation, better dikes and reforestation.

That radical measures are necessary goes without saying. According to figures furnished by Professor Dragoni, Japan grows more than twice (Germany three times) as much wheat and Japan almost twice as much rice per acre as China does. Italy gets almost three times as large a rice crop per acre as China, Egypt twice as much cotton. Of the large countries, only India falls below China in productivity of wheat and rice per acre.

Gen. Chiang Kai-shek, Generalissimo of the Chinese armies, on August 12 sent out a circular letter from his anti-Communist headquarters in Szechuen containing eight principal measures for the economic reconstruction of China. It was occasioned by the new calamities brought on so many millions of farmers by this year's flood disasters, and he urges many of the reforms already outlined by Dr. Sun. He attributes the main cause for the con-

stantly recurring flood disasters to the indifference of the local authorities to the problems of reforestation and water conservation. "Nature is not uncontrollable," he asserts, "if men take the proper precautions in good time."

In his speech on October 10, the Chinese National day, the Generalissimo dealt with precisely the same questions and went into more details with regard to the program for agricultural reform. He insisted again that cooperative societies should be everywhere established for giving fundamental directions as to how to increase agricultural yields: by careful selection of seeds, improving farming methods, using farming capital effectively and promoting the transportation of agricultural products so that local self-sufficiency may be attained as the first step.

At the same time efforts are to be made to increase the production of raw materials and promote the use of farm products for local manufacture. To encourage grazing and reclamation projects, the motto adopted is, "No land will be allowed to lie idle." Hence colonization is to be actively promoted and reclamation on a large scale to be pushed forward by means of organized labor, voluntary if possible, conscripted if necessary, for the developing of all agricultural resources. Particular attention is to be paid to the breeding of cattle, other domestic animals, and chickens and ducks, so that too much reliance will not have to be placed on the rice crop.

In order to carry out this new and gigantic program the Generalissimo advocates that adult citizens should be charged with the duty of laboring for the nation and the locality, that the Government should fix a definite number of months in a lifetime which people should dedicate to labor on an elaborate system of national public works, and a definite number of days each year for their own locality on works relative to road construction, health promotion, and farming. This new program is to be promoted everywhere hand in hand with the New Life movement.

It has been said that it takes a great deal of hunger to make the traditionally conservative Chinese peasant turn from old ways to new; and mere theories, however much they promise, will have little effect on him: hence the importance of farm experiment stations that have been founded in various places. For example, one station in Hopei is demonstrating how the drought-stricken may get relatively quick self-relief by growing vegetables immediately after the Fall rains, instead of waiting for the slow grain crops of the following year. The experimenters have been raising vegetables all winter long where vegetables had never been grown before. These men are working on the principle that too many of China's famines have been due in the past, not to overpopulation, but to things far more easy to control. Seeing is believing for the peasant, and if diversification of crops can be demonstrated to him convincingly as one means of staving off starvation, he may be persuaded to adopt the new methods and thus cooperate willingly when more governmental brain power is applied to the gigantic tasks of irrigation, river dredging, and dike building, which are now imperative if China is to be saved from utter collapse.

What strikes us forcibly from a Catholic standpoint is

this: that the agricultural problems of China, vast as they are, nevertheless are problems which in China as elsewhere are ultimately connected with the free will of man. Despite the ignorance and incredible inertia of the peasant masses, there seems to be no particular reason for adopting a fatalistic attitude toward the agricultural problem and declaring it insoluble, or of falling victim to the defeatist ideas of the contraception school who would solve the peasant's problem by doing away with the peasant.

We firmly hold that there is an ethical, a Christian solution to every one of China's problems, and the program proposed by the Generalissimo seems intelligent and soundly moral. If it succeeds even partially, the industrious and unbelievably patient Chinese farmer will begin to see at least a faint ray of hope again, agriculture will once more rise from its present prostrate position, peasant buying power will be increased, and an integral part of the problem will be on the way to a definite solution.

Manhattan's Eastern Catholics

GERARD B. DONNELLY, S.J.

III: The Italo-Greek-Albanians

IF ever you go down to the little church in Stanton Street, you must keep one thing clearly in mind. Our Lady of Grace church is a *Catholic* church—completely and in the strict sense of the word. The local chancery has never questioned its orthodoxy. Rome has never doubted its obedience.

You will have to cling stubbornly to that fact, and even reassure yourself by repeating it from time to time, for visitors to this little mission often find themselves suffering a series of shocks, doubts, qualms, and scruples. The place seems Catholic enough in appearance. But somehow or other the things they do there seem open to question. Here is a church where the priest actually fans the Eucharist as an act of worship. Where godparents at the baptismal font renounce the devil by striding to the door and spitting into the street. Where the priest finishes the Our Father with that Papist-baiting phrase "Thine is the Kingdom and power and glory." Where worship is conducted at the altar without genuflections.

Some of these oddities you may perhaps be able to accept as truly Catholic. But how are you to meet the astonishing fact that in this church the Mass is phrased entirely in Greek? Here is something to strain assurance, to jolt some of one's oldest and most cherished notions about Catholic worship. You know well enough that *Kyrie eleisons* and other Greek phrases have now and then crept into the Latin Mass and that they remain there with the full blessing of Rome. But the whole Mass in Greek? That is a disturbing, even a painful, idea. You can't help feeling that something must be awry in a church which worships in the tongue of Xenophon.

Well, nobody can blame you much for these suspicions. Our Lady's mission has had little publicity, and as a result its ritual is almost wholly unknown to the average Catholic. Yet the place deserves attention, if for no other reason than that it is unique. This tiny mission happens to be the one spot in the entire United States where Greek is the liturgical language of the Faithful; the church is the only one in the country belonging to the Albanian rite.

To get to Our Lady's you have first to make your way to a street which—along with Broadway, Wall, and Fifth Avenue—is one of Manhattan's four world-famous thoroughfares. It is the street of ten-cent haircuts and five-

cent shaves. The street which once knew Big Tim Sullivan, Chuck Conners, and Sasparilla Reilly. The street ruined in its heyday by a comic song, and now lined with flop houses, barber colleges, cheap restaurants, pawnshops, and bars. That panhandlers' paradise, the Bowery.

One square south of Houston you turn east into a block that might serve perfectly for one of those depressing textbook pictures of the lower East Side. Stanton Street is built up solidly with dreary tenements. In searching for the church, therefore, you must not look for a steeple, for arched doors, or indeed for any structure that is even faintly ecclesiastical in appearance. You'll find Our Lady's to be only a converted shop, housed in the ground floor of one of the gaunt tenements. A small, drab little place, fronted with cheap boarding and so small that six good strides are enough to carry you past its entire width. Over the one narrow door, five stories to the roof rises the inevitable tenement fire escape hung with sheets, shirts, underwear, and other items of the day's wash.

The interior is even more depressing. A wooden floor, splintery and gray with age. A nave, if you can call it that, only wide enough to hold six chairs in a row, yet long, like a corridor, and having a cheap little altar at the far end. Though the place is scrupulously clean, an air of poverty pervades it. Our Lady's is undoubtedly the poorest among Gotham's churches; and probably, since it seats only about eighty persons, it is also one of the smallest.

Yet here in this tenement temple, you may assist in the Catholic Mass of Byzantium, the ancient Liturgy written by St. John Chrysostom himself and changed not at all in ceremony or text during 1,500 years. In fact, since the great Bishop merely shortened or adapted a ritual older than himself, this Mass is—at least in its essentials—the Mass as the Christians of Antioch and Jerusalem must have known it not long after the time of Christ.

It will be best, of course, to follow the ceremonies with an English missal. It won't be hard to get one, since the Russian Orthodox Church, which also uses the Chrysostom liturgy, has seen to its translation.

After a long ceremony of preparation, the Mass begins with a litany in which the server answers *Kyrie eleison* to each of the celebrant's petitions for various classes of men. Next comes the recitation of three antiphons—each

somewhat resembling our own Introit in form and length and ending with a commemoration of the Virgin.

Our Lady's, unlike other Eastern churches, has no icon screen hiding its altar and hence no doors to be solemnly opened or shut during the Mass. Yet at this point in the Liturgy you will notice in the prayers and movements of the priest a clear suggestion of the ceremonial approach to the altar prescribed by the Byzantine ritual. Then a hymn is said—the Trisagion *Agios ho Theos, Agios Iskuros, Agios Athanatos*, which we Latins use in part during our own Good Friday services.

But the Byzantine Mass is much too long and complicated to permit detailed description here. Some of the elements which a Latin will find notable may, however, be selected for mention: (1) the Great Entrance, which in this church will mean that the priest faces the people from the Gospel side, holds up the veiled chalice and paten to their gaze, and then crosses to the center to set down the offerings in front of the tabernacle; (2) the *Aer* ceremony, in which the celebrant flutters a veil over the bread and wine while the server recites the Creed—from which, it is interesting to note, the famous phrase *Filioque* is omitted; (3) the words of consecration, which are spoken aloud: *Touto mou esti to Soma . . . Touto esti to Haima mou*; (4) the solemn emphasis given to the subsequent prayer to the Holy Ghost (It is this, the epiklesis prayer, which effects Transubstantiation, the schismatic churches claim, rather than the actual words of institution quoted above. Catholic Orientals, of course, hold the contrary, yet they lay great stress on the epiklesis prayer and make it a solemn moment in their Mass); (5) the addition of a few drops of warm water to the consecrated chalice just before the priest communicates; (6) the fact, somewhat bewildering to a Latin, that the celebrant does not drink all the consecrated Wine at his Communion but leaves a good deal to be consumed after the Mass is finished; (7) the several elevations of the Eucharist for adoration just before or after the people's Communion, and, on the other hand, the absence of any such elevation at the consecration; (8) the people's Communion under both species; (9) the frequent blessings imparted by the priest to his congregation; (10) the lack of genuflections at the altar; (11) throughout the Mass, the labials and gutturals, the thunder and hiss of Chrysostom's Greek.

Right behind the heel of Italy's boot and less than a hundred miles across the waters of the Adriatic strait, lies the rugged, mountainous country of Albania. Its inhabitants (a people of mixed blood who call themselves Skipetars) are described as a hardy, clannish, and warlike race having a turbulent history that reaches far back beyond the time of Christ. The full story of how they were converted to the Faith has never been told, but it is known that they were Catholics very early and that their apostles came to them not from Rome but from the east—from Macedonia, perhaps from Constantinople.

Thus in the very beginning the Albanians were Oriental Catholics, looking to Byzantium for their law and worshiping in the liturgy and language of Chrysostom.

Historical reasons, chiefly the fact that they were then under Saracen rule, saved them from defection in the Great Schism of 1054. But long before that date (as well as after it) economic reasons led a great many of them to make the easy journey across the Adriatic strait into Italy's southern provinces and also along the sole and toe of the Italian boot to Sicily. In both places they prospered, increased, and spread. But though they quickly adapted themselves to their new country, becoming as Italian as any native son of the Peninsula, these immigrants jealously preserved their own traditional worship.

Hence today the observer is faced with a startling fact: In some fifty or sixty cities and villages not so very far from Rome, the center of the Latin Church, there are to be found more than 50,000 Byzantine Catholics—people who are Italian in nationality, Greek in worship, and Albanian in origin.

About forty years ago a large number of southern Italians came to America. Most of them were, of course, Latin Catholics. But many were of the Oriental rite. Unfortunately no statistics are available to show their original number or their subsequent increase. One ecclesiastic has guessed rather vaguely that today there are several hundred thousand Italo-Greek-Albanians in the United States, with the majority of them living in New York, New Jersey, and Pennsylvania.

The pastor of the Stanton Street church estimates that New York City and its environs contain close to 35,000—a figure which would give his tiny church more people than any other parish in Manhattan. But, as he points out, his people are at liberty to frequent any other Catholic church in the city. They avail themselves of this privilege, though many prefer to attend the Italian-language churches of the Latin rite which are numerous in the metropolis. The pastor, however, is saddened that others, not liking the poverty and bareness of Our Lady's mission, frequent the imposing churches of the Orthodox Russians, where, as was suggested above, the Greek Liturgy of St. John is followed in its fulness and grandeur.

Thus the little tenement church is caught in a vicious circle. It is too poor to celebrate its ancient ritual in a setting dignified and beautiful enough to attract its own people. On the other hand, this inability to attract its people increases its poverty and helplessness. Add to this that Latin Catholics in the vicinity regard the church with suspicion and are timid about entering it, and you will see why the regular parishioners number less than 200.

The Bowery, once a prosperous business street, was ruined, its historians insist, by a comic song. "They do such things and they say strange things,"—these, the chorus asserted, were the reasons why "I'll never go there any more." The resolution is one that should be repudiated entirely by anyone who has heard of the worshipers in Stanton Street. Such things as are done in this little church and the things they say there are things said and done in memory of Christ. The average Latin Catholic ought to find in this strange liturgy and language a reason for visiting the Bowery, not—as the song suggests—for staying away.

Little Mother

THOMAS BUTLER

HELEN, a girl of seventeen, is minding Billy, a boy of four. His mother has gone to the movies and left the two of them alone in the house. They are in a small room, half-den and half-library. A dim floor lamp burns in one corner of the scene, and the girl and boy are seated on a couch in the corner opposite. She is reading to him, and a bright lamp spots them both in the semi-darkness. The girl, who lives next door, will receive fifty cents for minding the child; she would gladly pay fifty cents for the privilege of doing it. It is seven o'clock of a winter evening.

BILLY: And did the sailor drowned?

HELEN: He swam until he was tired, and then he grew too tired and he sank into the water and died.

BILLY: And what did he do after that?

HELEN: He went to heaven.

BILLY: Oh! And did the princess know it was the sailor who saved her?

HELEN: She found out later.

BILLY: Who told her?

HELEN: The captain.

BILLY: Oh! And did she thank the sailor for saving her?

HELEN: In a way she did; she prayed for him.

BILLY: And did he say, "You're welcome"?

HELEN: Yes. He prayed for her, too.

BILLY: How could he pray if he was drowned?

HELEN: He was up in heaven.

BILLY: Oh! And didn't they see each other no more?

HELEN: Yes. Later the princess died and went up to heaven, too.

BILLY: And she met the sailor there?

HELEN: Yes.

BILLY: I bet she was glad to see him. He was a brave sailor, wasn't he?

HELEN: He was. If you saw I was drowning, would you save me?

BILLY: I can't swim yet.

HELEN: But wouldn't you try to save me anyhow?

BILLY: I wouldn't want to be drowned. I'd yell for help, though.

HELEN: I guess you don't love me as much as the sailor loved the princess.

BILLY: But he was a big man. If I was big I'd save you. Can priests swim?

HELEN: Are you going to be a priest?

BILLY: A priest—or a sailor—or maybe an acrobat, I guess.

HELEN: I thought you were going to marry me when you grew up!

BILLY: I am.

HELEN: But if you become a priest you can't marry me.

BILLY: Will you marry somebody else?

HELEN: I don't think so.

BILLY: Why?

HELEN: Because nobody else will have me.

BILLY: Why won't they have you?

HELEN: Because I'm not beautiful.

BILLY: Yes, you are, Helen. You're the beautifullest girl I ever seen.

HELEN: (*Putting her arm around him*) No, I'm not. But I'm glad you think so.

BILLY: You're beautifuler than Mary Jane or my mother or anyone.

HELEN: I wish I was as beautiful as your mother.

BILLY: Is she beautiful?

HELEN: She's stunning.

BILLY: Why can't priests get married?

HELEN: They're too busy.

BILLY: Gee, that's tough!

HELEN: That's what? O Billy, don't use slang! You see, dear, priests belong to God.

BILLY: Won't God let them get married?

HELEN: God wants them all to Himself.

BILLY: Why?

HELEN: Because they're His ministers.

BILLY: Oh! I guess I'll be a cowboy.

HELEN: (*Resting her face against his hair*) You're only a little baby yet, and you don't know what you'll be. But some day, when you're big, ask God and He'll tell you what He wants you to be. Whatever you are, always be good and holy and strong and brave. When I'm an old, old lady, will you take care of me?

BILLY: But Helen, I'm not a baby! I'm almost five years old!

HELEN: You're still just a little baby, darling.

BILLY: Helen, I'm not! Babies drink milk out of bottles, and they sleep in baby carriages, and they can't walk—and they can't talk neither. I'm not like that. Don't say I'm a baby, Helen!

HELEN: I didn't mean that you're really a baby. In lots of ways you're grown-up and wonderful.

BILLY: No, I'm not. I'm just a little boy.

HELEN: But you're my little boy. Aren't you my boy friend?

BILLY: Are your eyes brown?

HELEN: No, they're blue.

BILLY: Mine are brown. Do you put red stuff on your lips?

HELEN: Why, Billy, who told you that?

BILLY: I saw you smoke a cigarette once.

HELEN: Why, Billy, you never did. I won't like you if you talk that way. (*She releases her arm and moves away from him.*)

BILLY: (*Moving over to her*) I love you.

HELEN: (*Trying to resist him*) You said mean things about me. I don't think you're a nice boy.

BILLY: (*Putting his arm around her*) When I grow up I'll marry you. You're such a nice girl.

HELEN: (*Pretending to read*) Don't bother me.

BILLY: When I grow up I'll buy you flowers, and automobiles, and mountains, and houses, and fire engines, and a stream-boat—and I'll buy you a clock and all of a sudden a little bird comes out of a door on the top of the clock—and he sings.

HELEN: (*Relenting, and again putting her arm around him*) And you won't say mean things about me ever again?

BILLY: It wasn't you I seen smoking a cigarette—it was my mother.

HELEN: Ooo! Don't say that! . . . Do you love me, Billy?

BILLY: Yes.

HELEN: (*Hugging him*) How much?

BILLY: A hundred million.

HELEN: Will you always be my sweetheart?

BILLY: Yes. And I'll marry you, and then when you're dead I can be a priest.

HELEN: (*Somewhat puzzled*) It's getting late, dear. I think it's time for bed.

BILLY: Or maybe I can be a priest first, Helen, and then if God won't let me marry you, maybe Jesus will.

HELEN: (*Nervously*) Why Billy, dear, Jesus is God, too.

BILLY: (*Sitting up straight and looking at her*) Is He?

HELEN: Yes, darling. He is the Son of God.

BILLY: You mean the One who was killed on the Cross?

HELEN: Yes, dear.

BILLY: You mean the One that bowed His Head and died?

HELEN: Yes, dear—He was God.

BILLY: (*Sinking back on the couch and sighing*) Well, I never knew that before.

HELEN: Of course you did, darling.

BILLY: Did I?

HELEN: Of course you did.

BILLY: Yes—I guess I did. (*He rests his head against her and they both are silent awhile.*)

HELEN: Sleepy?

BILLY: Helen . . . I think you are awfully beautiful.

HELEN: And I think you're grand.

BILLY: How would I save you?

HELEN: What, dear?

BILLY: Would I grab you by the hair and pull you out of the water?

HELEN: I was only fooling about that. You won't ever have to save me, Billy.

BILLY: But if you truly was drowning I'd save you. Or, I could go out on a raft to you and take Jesus with me, and then I could push Him in and He'd save you. And then if He was tired I could jump into the water after you and the whole three of us could be drowned together, wouldn't that be nice?

HELEN: That would be lovely, darling.

(*He closes his eyes with satisfaction. The rhythm of her regular breathing causes his little head gently to rise and fall. Presently he is swayed into a sleepiness and then into a slumber. In trying to make him more comfortable, she half-awakens him.*)

BILLY: Helen!

HELEN: Yes, dear.

BILLY: Do you love me?

HELEN: I do, darling, indeed I do. And do you love me?

BILLY: (*Sleepily*) Yes.

HELEN: (*Whispering*) How much?

BILLY: A thousand million.

HELEN: And will you take care of me when I'm an old, old lady?

BILLY: (*Very sleepily*) I will. . . . Helen?

HELEN: Yes, love.

BILLY: Why . . . do they call them . . . cowboys?

(*She is about to answer but he does not wait. He is in the Land of Nod. She presses him to her, and closes her eyes in dream but not in sleep. Somewhere, at the top of the clock of the universe, a little door opens and the Beautiful Dove comes forth and, in His fashion, sings. Two men in white, called guardian angels by those who are of the Kingdom, swish the curtain together. For this night, at least, they shut out the devil, the flesh, and the world.*)

Education

Lo! The Poor Sister

AUGUSTINE SMITH

THE salary of a soldier in the regular army is, I believe, \$30 a month. The salary of a Sister in the average parish school is the same. But the soldier has infinitely the better of the two bargains. In the first place he gets his money at the end of each month; the Sister never gets hers, for it immediately goes into the general fund for the maintenance of the convent. Besides, Uncle Sam always pays off; during this depression many pastors have found it impossible to do so. Yet the Sisters continue on, living as best they can.

For his stipend, the soldier is supposed to perform a certain number of well-defined duties. These duties may be hard, but they are reasonable. For the \$30 a month, which she never gets, the Sister is supposed to perform miracles.

Here is a brief list of the demands made upon her. She is supposed to live a life of eminent sacrifice. She is supposed to take a roomful of assorted minds, some of which dwell in bodies that invariably sport dirty hands and faces, and to turn the minds into geniuses and the bodies into well-groomed ladies and gentlemen. More than this, she is supposed to take a roomful of young Indians and turn them into Catholics who know the doctrines of the catechism, some Bible and Church history, and how to save their souls. Furthermore, she is supposed to keep up with all the latest methods of pedagogy, and, from time to time, add a degree to her name. Besides, every Saturday morning she is supposed to do her part in the housecleaning that goes on in every convent. I omit for the sake of brevity, many other duties such as preparing children for First Holy Communion, teaching Sunday school, and the like.

Now this I would call a man-sized job. But how much credit does she get for her work? Let us see. Suppose she doesn't feel well, and indulges in a little sarcasm, or wrath in the classroom. You may well bet that that very night one or more (sometimes more) irate parents will descend on the convent, and rend the air with criticisms of the poor Sister. The Mother Superior has to change

these outraged parents into gentle lambs before they leave, otherwise it may mean another child taken away from the Catholic school. This duty, I might add, is but one of the pleasures of a Superior's life.

Suppose one of the budding geniuses won't study. Whose fault is it? Sister's. Suppose some of them insist upon getting in fights and ruining clothes and faces and hands. Whose fault? Sister's. Suppose some of them don't know the seven Sacraments from the seven deadly sins, or can't tell Adam from Eve. Whose fault? Sister's. Suppose some of them turn out to be gangsters. Whose fault? You guessed it.

The parents' responsibility extends to perhaps two or three children, and how often they "get on your nerves"! The Sister has all this responsibility for perhaps forty children. She takes it for the love of God, and \$30 a month which she never gets. How many of us would be willing to go and do likewise?

Now all this may seem as if Catholic parents do not appreciate the parish school and the work of the Sisters. I would not be so bold as to say that, but I would be so bold as to say that most Catholic parents appreciate the parish school and the Sisters too much. In fact they have such high regard for their abilities that the idea is going abroad that if you send your child to a parish school, you don't need to bother any more about him. The Sisters will take care of everything, thus leaving the happy parents time to attend bridge parties, dances, wrestling matches, the movies, or just spend the time listening to the radio.

Catholic people have been told, and rightly of course, that it is a serious obligation to see that their children attend the parish or some other Catholic school. Some few of them still labor under the delusion that the parish school may be all right to teach religion, but that the level of instruction in such tremendously important and vital subjects as arithmetic, algebra, basket weaving, calisthenics, and the boondoggling parts of modern education, is not up to that of the public schools.

As a matter of fact, the parish-school teachers I have met can teach at least as well as the public-school teachers, and in many cases, better. It is only after a child begins to grow up that these top-lofty parents see the result of such an attitude. They see at last that the Catholic school is right in insisting first upon religion and morals, and putting the arithmetic, algebra and boondoggling second. Arithmetic can be done on an adding machine, but moral decisions have to be made by a boy or girl who must save his soul. I have before my mind now the case of such a mother who is feverishly trying to get enough money to send her daughter to a Catholic private school because the child has missed something by not going to the Sisters from the time she was small. I hope she is not too late in her good intention.

But that, of course, is only one type of Catholic parent. What of those others who rely entirely on the Sisters with never a thought of their own responsibilities in the matter? I know of one case where the Sister in charge of the school discovered that one of the lads in the third

grade was smoking cigarettes which he obtained from a nearby store. What was worse, the companions he met at that store were none too savory. The Sister had the truant officer check up on the storekeeper, and threaten him with the law if he did not stop selling cigarettes to minors. That rather effectively put a stop to that phase of the matter. But when the Sister asked the parents to come to the school for a talk, they refused. Finally the truant officer went to them and told them of the seriousness of the situation. The only answer he got was a shrug of the shoulders and, "I can't do nothing with the boy." And there, as far as I know, the matter still stands. But if that boy turns out bad, it will be the fault of the Sisters' school.

Not all parents have delinquent children, but many of them have children who won't or can't study. Frequently this, too, is indirectly due to the parents. The stock excuse for not knowing lessons is either, "The radio was on last night, and I couldn't study," or else, "My father and mother went to a card party, and sent me and my brother to the movies." I realize, of course, how important the art of crooning has become, and how necessary it is to listen to such music if one is to keep abreast of the time, and so naturally, lessons should not be allowed to interfere with Papa's or Mama's excursions into the higher life.

Yet, I know the case of a fifth-grader who was progressing rapidly into a state of utter blockheadedness. His mother's excuse was that he had the habit of coming in at ten and eleven o'clock at night and "she couldn't do nothing with him." Consequently his social life precluded his doing any studying.

And then, too, I remember the case of the child who came into the principal's office deathly pale and clutching his stomach. The Sister asked him what he had had for breakfast and he answered painfully, "A hot dog." These examples are only a few of the many, and they are sufficiently informative without my having to gild them.

In fine, many parents are so advanced in their views that they think the giving of example is a moth-eaten way of raising a child. They forget that a bad example, or in most cases, a careless example, is just as potent in its way as good example.

Many, too, are simply lazy and selfish. They are busy all day shirking some realities of life, whether it is putting off doing the dishes, or passing an unpleasant job at the office or factory to somebody else. They do the same with their children. From the first day at school, the child becomes the Sister's responsibility. She sees that he learns his prayers, true enough, but it is up to the mother and father to see that he says them. Of course, the radios, and the card parties and the movies keep a modern man and woman busy, so prayers and lessons tend to be overlooked. However, if the child is ignorant and develops bad habits, it is the Sister's fault.

And yet, strangely enough, these parents have dreams and hopes for their children, too. They want them to be fine men and women, but they leave everything to somebody else who sees the child only a few hours of the day.

They forget that perhaps many years from now, when the rules of grammar have become dim, and the lessons in history have faded, the only thing that child may clutch for in his hour of decision may be the example of a father or a mother. And it may not be there to grasp. On that

day it will not be Lo! the poor Sister, for she will have done her part, but it will be Lo! the poor parents. So it seems to me only wise that we should begin to give the Sisters a little more cooperation. Some day we will be glad of it.

Sociology

Nams, Kallikaks, and Jukeses

PAUL L. BLAKELY, S.J.

THERE is a good old habit in this country of looking upon any legislature, even though it be no higher than Mr. Bumble's "porochial" board, as some green hill from which all blessings flow. This confidence in the power of statute law to ban the wicked and to bless the good is as pathetic as it is futile. One example in point is the Volstead Act.

The Eighteenth Amendment was not created by unaided fanatics. There were thousands of earnest folk who had no doubt that when Congress gave the word, 100,000,000 Americans would sign the pledge, and keep it forever. We were promised a world in which our children would grow into strong manhood and virtuous womanhood on grape juice for festivals and milk for ferials; and all jails, poor houses and insane asylums would be turned into schoolhouses and hospitals. (Mostly schoolhouses, of course, since in a world without alcohol very few hospitals would be needed.) Thirteen years of the noble experiment destroyed that delusion. But it does not seem to have harmed the larger fundamental delusion that to do away with any evil and to establish any blessing, nothing is necessary but a plea to the legislature.

This delusion is now bringing sterilization into larger favor. In twenty-five States, it has been legalized as a deterrent or punishment for crime, and as a contribution to the public health. True, there is no evidence to show that sterilization will abate crime or promote health; still, after a counting of heads in the legislature, it was so decreed and ordered. Insane, feeble-minded, and epileptic persons may be subjected to sterilization in twenty-five States; in ten, sterilization is also used as a punishment for sex offenders, and in two, for habitual criminals. Up to 1934, more than half of the 16,000 cases in which this abominable legislation had been applied, came from one State, California. However, 4,000 cases were reported for 1935, which indicates that the "pernicious practice," as Pius XI styles it, in the Encyclical on Christian Marriage, is growing.

Some years ago, the American Neurological Association appointed a Committee to investigate sterilization in the United States, with Dr. Abraham Myerson as chairman. The Committee has not completed its work, but the findings thus far coincide with the conclusions reached by the British Departmental Commission on Sterilization. As quoted by the *New York Times*, the British believe that since so little is known of heredity, laws for the sterilization of the "unfit" can claim no justification in

science. The initial difficulty, it seems to me, is to decide what man is "unfit." The next difficulty is that we do not know that sterilization will make him less unfit than he now is. It might make him more unfit.

It is an easy task to draw harrowing pictures of Nams and Kallikaks and Jukeses, increasing in swarms that bid fair to over-populate the world in a year or two. Any scenario smith at Hollywood can do it much better than the learned gentlemen who introduced these mythical persons into a sociological world where they have burgeoned like the bay these many years. The Hollywood magician can do it far more horrifyingly, because he does not even pretend to stick to the facts. But science has some difficulty in separating the Nams, the Kallikaks, and the Jukeses from the rest of the population. Some of them are remarkably like you and me. Even when the separation has been made, science does not exactly understand how a surgical operation can turn these "unfit" into counterparts of those eminently fit citizens, the Smiths, the Browns, and the Robinsons. Only the editor of a Hearst Sunday supplement or a State legislator knows how, and to either the job is easy. Just make a law about it.

To the *New York Times* for March 15, Dr. Myerson, writing as chairman of the American Committee, contributed a letter which essayed to sift the fiction of sterilization from the facts. This investigator has no objection to sterilization based on ethical or religious grounds; he merely thinks that we ought to know much more about heredity before we segregate the "unfit" and order them sterilized. The letter is too long to quote, but perhaps I can summarize it in a series of questions, with the answers in Dr. Myerson's own words.

Q. Are mental disease and mental defect increasing?

A. "We find the claims of most eugenists as to the incidence of mental disease and mental defect unwarranted. There is no evidence of an actual increase. The entire biology of the situation is opposed to any real increase."

Q. Do the feeble minded have large families?

A. "It is not true that the feeble minded have large families, or are more prolific than the general population, nor is this true of the insane. All the facts indicate quite clearly that there is a low marriage rate, a relatively low birth rate, and even a high divorce rate. This is not only our opinion, but also that of the British Commission."

Q. What is the significance of the Nams, the Kallikaks, and the Jukeses?

A. "These and similar families are, in the opinion of the British Commission and the American Committee, more or less mythical monstrosities, largely social in origin."

Q. Can the incidence of dementia praecox and manic-depressive psychosis be decreased by sterilization?

A. "The attempt to prevent these diseases by sterilizing those who are not themselves sick would be futile. Furthermore, sterilization would not greatly decrease their incidence. In a certain sense, dementia praecox sterilizes itself."

Q. Can these diseases be said to be hereditary?

A. "While there is a hereditary basis in the case of manic-depressive psychosis and dementia praecox, it can safely be said that the mechanism of heredity is entirely unknown. The inheritance of these conditions is not classically Mendelian; probably some environmental factor is at work as well as the hereditary one."

Q. What of heredity and the feeble minded?

A. "Of feeble mindedness, it can directly be stated that a large proportion is of hereditary origin. Yet the mechanism of inheritance is debatable, and does not conform to Mendelian ratios or any modification thereof."

Q. What of epilepsy?

A. "Epilepsy can be, practically speaking, eliminated from consideration as hereditary."

Q. Can real ability be associated with mental disease?

A. "Our Committee takes note of the fact that considerable genius is associated with mental disease."

Q. Will sterilization decrease crime?

A. "As to criminality, none of the important geneticists believes that sterilization would have any effect."

Q. What is the opinion of your Committee on this point?

A. "Insofar as crime is concerned, this Committee is wholly opposed to sterilization, believing that it is only a form of punishment, a sort of dodging of the issue, and a shifting of responsibility from society to the germ plasm."

Q. For the control of crime, sterilization would, then, be useless?

A. "Whatever 'constitution' is involved, criminality is so linked up with culture, economics, tradition, and the pressure of the complex social environment, as to preclude sterilization as a defensive weapon."

Q. Do you see special danger in certain forms of sterilization legislation?

A. "The Committee is opposed to sterilization for social reasons or for social difficulties, largely because of the danger of forging a weapon which could be used by the unscrupulous for punitive and prejudicial purposes."

Q. What is the greatest need of eugenics?

A. "The crying need of eugenics, as this Committee sees it, is not legislation, but real research. There have been no researches which fully merit the term *scientific*. The difficulties are great, and they require a large organization with systematic study, especially control studies,

carried on over a period of fifteen to twenty-five years."

The control studies indicated by Dr. Myerson would probably add much to our present narrow and restricted knowledge of heredity. What we know at present affords no evidence that sterilization is of any value as a check on crime, or in decreasing mental diseases. There is, then, no justification in science for sterilization voluntarily permitted by the patient or his parents. Sterilization made compulsory by the state is, of course, pure tyranny.

With Scrip and Staff

NOW that the remains of the great apostle of the lepers, Father Damien de Veuster, have been transported over land and sea, by Church and state, from the temporary grave in Molokai in the Pacific towards their last resting place in the little town of Belgium that gave him birth, some of us may recollect how we read of the despair into which were plunged the minds of the lepers, and may have wondered what could be the thoughts of those souls hidden beneath such appalling exteriors. Human compassion is a wayward thing; and those who work for the outcast, whether at home or in the distant missions, have frequently learnt the lesson that effective compassion is apt to be more aroused by the sense of human kinship than by the sight of sheer misery.

An Italian missionary, the Rev. M. Obert, M.A., a member of the Milanese Pontifical Institute of Foreign Missions, shows an understanding of this principle when, in the February 1 issue of the organ of his Society, he describes the psychology of the leper from personal experience with a leper colony of his own founding in India. With our conventional ideas as to how lepers must feel, it is surprising to be told that their principal sufferings are moral, not physical. It is sympathy, interest, social companionship that they crave for, quite as much as physical alleviation.

The leper, says Father Obert, is not different as to mind or emotions from the rest of men. His disease does not interfere with his being as normally intelligent or affectionate as anyone else. As a rule he cannot understand why society is so rigidly opposed to him. He reasons out that persons who have tuberculosis or other diseases as fatal as leprosy, perhaps more widely destructive, can remain in the midst of their friends and relatives. If he meets with no sign of compassion, he can become morbid and develop fixed anti-social ideas, even to insanity.

The same instinct, however, that drives the leper to minimize his difference from the rest of men impels him also to a curious sort of concealment. If you wish to achieve leper popularity, avoid the word *leper* or *leprosy*. They are just "sick." Leper ladies when they are photographed try to hide the hand or arm or side that is afflicted. Indeed, the poor dears do quite a bit of dolling up with hair or scarves and such as long as they can contrive to make a little showing.

Society, on the other hand, is moved by an irresistible instinct of self-preservation to ostracize the leper. In medieval Europe even the Office of the Dead was read over them to remind them that their official separation from the community of the living was for the rest of their days. The problem is to retain that separation which society demands, while mitigating the rigors of isolation. The mission plan, which Father Obert describes, is that of the leper village, instead of a hospital, where they occupy their own little cabins, cook their own meals according to liking, in lieu of being fed from a common table, and enjoy social life—even family life, when the preservation of the well does not hinder it. Gardening vegetables and flowers and preparing their meals while away the time. Hand in hand with the social life goes the spiritual formation of the lepers. They learn to look upon their village simply as another village, only with cleaner and more airy homes than those they are accustomed to. In their village lives the Saviour as their perpetual guest in the village church. He is there because he prefers *their* company to any other.

Father Obert's testimony as to the contentment that human charity and Divine Faith can bring into the lives of such persons, is borne out by the experiences of the Sisters of Charity who do such admirable work at Carville, La., and by others in this work. Dr. John J. Sherry, the Irish physician, who is reported as consecrating his life to the lepers in the Maryknoll leper settlement at Sunwei, China, looks cheerful enough in the photograph taken of him among his patients since his arrival. (This photograph has been confused, in the press, with one taken recently of the Rev. Dr. Wilhelm Schmidt, S.V.D., whom the Pilgrim discussed last week.)

MAN, notes Father Obert, is primarily a social being. His social instincts are so powerful that he often prefers to be fairly sick, poor, and miserable in the company of congenial people than to be comfortable and healthy in solitude. For chronic sufferers three-quarters of their misery ceases when they can find someone who will listen to their troubles and sympathize with them.

But anybody who has a tongue behind his teeth and a heart under his vest can provide some sociability and sympathy. Whether he does it in person by visiting, or vicariously by aiding those who give themselves to such work as a vocation at home or abroad, he has the satisfaction of knowing that he *can help*. When we are fully conscious that we can help, we are more inclined to bestir ourselves. And speaking of lepers, I knew personally one old West Indian leper woman who was converted to the Catholic Faith, because the Archbishop of New York, the late Cardinal Farley, when he visited the leper ward in a city hospital, came and sat down beside her.

IN nearly all the dioceses of France, a day of prayer for the sick has been organized (*Journées de Malades*) by the respective Bishops, who have given enthusiastic endorsement to the movement. It is a liturgical day, all

the ceremonies being inspired by the Roman Ritual. A typical program (Diocese of Chartres) began at ten a.m. with the visitation of the sick, who were brought, when possible, in person to the Cathedral. Pontifical Votive Mass for the sick (*Pro infirmis*). Blessing of the sick. Procession of the holy relics. Another gathering in the afternoon at the Cathedral, where the Bishop and clergy present laid hands upon the sick. Procession of the Blessed Sacrament, acclamations, and solemn Benediction, as at Lourdes.

These days of prayer are a part of the program of the Apostolate of the Sick, a work that has grown rapidly in various countries in recent years. In Great Britain its membership has increased from 53 in 1913 to 17,065 in 1933. Religious radio broadcasts, of a liturgical and of an instructive nature, are one of its most attractive features.

THE PILGRIM.

Dramatics

Early Spring Plays

ELIZABETH JORDAN, D.LITT.

THIS is a great season for the Theater Guild. It should impress upon the leading members of that gifted band of producers the wisdom of staying right here in New York and attending to their jobs. They did that this winter, and behold the gratifying result! During a previous season, when several of them biew out to Hollywood and pursued the will-o'-the-wisps in the moving-picture game, the Guild season in New York was not so good. Their subscribers put some fine, large handwriting on the theatrical wall that winter, which was supposedly read and digested. It should also be remembered.

The Theater Guild's Spring success, "End of Summer," is written by S. N. Behrman, and produced at the Guild Theater, with Ina Claire and Osgood Perkins superbly playing the leading roles. Nothing indeed could be better than the acting of the entire cast, which Philip Moeller has directed with his usual keen insight and inspiration. The settings by Lee Simonson are admirable. The play itself is wise, witty, sophisticated, and thoroughly entertaining. Having admitted all this, in justice to all concerned in the production, I am forced to add, sadly but very firmly, that on the opening night the diction of the entire cast was by far the worst I have ever heard in a first-class theater, from a first-class company.

I say "on the opening night." For I am convinced that no director or producer would permit anything so bad to be repeated. It is no exaggeration to say that during the opening performance the lines of the comedy could not be heard back of the fourth or fifth row of the orchestra. One caught a few words of each sentence and guessed at the rest, if one had imagination and patience. The play is a comedy, and a good one, but there was pathos in plenty in the audience that night. The Theater Guild's loyal band of old subscribers were touchingly eager to hear the lines. They had paid their money to

hear them. They had paid it last April, as is the Guild's rule for subscription tickets. They had come early to hear them, having arrived at quarter past eight, at the special prayer of the Guild, and on its assertion that the play *must* begin at that time. They had then waited uncomplainingly for the rise of the curtain till twenty-five minutes of nine. (The Guild has treated them that way several times this season!)

When the play began those people wanted to hear that play. They didn't. They couldn't. Sighs of disappointment rose from every part of the big theater. Talk about frustration. Talk of cruelty. There is nothing much more cruel, and at the same time more arrogant, than for a splendid company to spoil a splendid play by muttering, mumbling, and whispering its lines. Miss Claire's fault has always been her diction. She is a superb actress. But will she tell us why a superb actress feels justified in depriving her audiences of the lines of her role? After all—and I venture this theory timorously, for it may stun her—the lines *are* the play. The actress is not. If she is acting in the spoken drama it is not enough for the audience to see her, though she is so well worth looking at. They want to hear her. The poor dears want to know what the play is about, what the author has said. (That strange, unfamiliar word is *author*. I hope the compositor will set it properly.) Which leads to another suggestion. The two words *lines* and *author* should be put into large type and hung in the dressing room of every player, who might then become familiar with them. I know no other way of introducing them into the theatrical world.

After the first pantomimic act of "End of Summer" on the opening night, a man I know met one of the producers of the play in the lobby.

"How do you like it?" the producer asked.

"Don't know," said my friend. "No member of my party and none of the people near us has heard a word. This is the climax with me," the speaker added. "I've been a subscriber to the Theater Guild for twenty years, but this is my last season."

"The diction's pretty bad," the producer admitted. "They're all frightfully nervous tonight." A steely glint came into his eyes. "It will be better hereafter," he added between his teeth, as he hurried back-stage.

Perhaps it is. I don't know. I don't know much about the play, either. How could I? I was too busy explaining, between the acts, to other old subscribers I have sat next to for twenty years on the Guild's opening nights, that if we were all good we might be allowed to hear a play some time. In the meantime there was nothing to do but listen to the rapid torrent of meaningless sounds that gushed from Miss Claire's lips, and the whispering and mumbling of her associates. Since then, I've been told something about the play by one who had read the script. Go and see it, by all means. Possibly the diction is better now. But play safe. Sit in the first row and take an ear trumpet with you.

Even a successful Theater Guild production, however, pales before the effulgence of Katharine Cornell's revival of Bernard Shaw's "Saint Joan," at the Martin Beck

Theater, with the star-producer in the title role. One can keep one's balance very easily in discussing the play itself. In it, Mr. Shaw has his great moments and his small ones. The small ones are numerous, even in this best of his post-War offerings; and it has always been hard for me to forgive him for the Epilogue. But there are no small moments in Miss Cornell's inspired acting, or in Guthrie McClintic's inspired direction, or in Jo Mielziner's inspired sets, or in the inspired acting of the entire cast.

In other words, here is something so nearly perfect in its appeal to eye, ear, and brain, that one forgets one is supposed to be a critic. One sits back and lets the joy of near-perfection permeate one's soul; and for a long time afterwards one holds the beautiful memory of the experience. I can't even complain of the diction—and the occasions when I can't do that, as every reader of AMERICA knows—are rare indeed. Now I think of it, I might mention, though almost tenderly, that Maurice Evan nearly spoiled his entire fine performance of the role of Charles the Seventh by whispering his words to Joan in the final scene. But up till then his diction had been excellent; and by then I was past criticism. We won't even speak of the whispering. I must speak, though, of Arthur Byron's superb delivery of the great lines of the Inquisitor. No more beautiful work has been offered us in many years, even by this master among our players.

As to Miss Cornell's Joan, I tried to call up, as I watched and listened, the image of any actress, living or dead, who could have played the role better, or as well. I couldn't. No one could. We'll let it go at that. But don't miss seeing "Saint Joan." And give some thought to the last line of the Epilogue—that line which almost redeems that entire Epilogue.

"How long will it be before this world is fit for its Saints—how long?"

I'd like to know, too—not that I know any saints!

There seem to be many differences of opinion about "Love on the Dole," which has come over to us after a long run and much enthusiastic press work in England. The play is adapted by Ronald Gow and Walter Greenwood from a book written by the latter. A very clever little actress, Wendy Hiller, who won high tributes in the role abroad, is repeating her impersonation here.

For the rest the play is powerful but somber entertainment. It sets forth the sordidness, the misery and the problems of penniless workers who cannot find work. The presentation is sound and appallingly thorough. One goes down into the depths with the unfortunates who live there, and for three hours one lives with them. As a social study the play is admirable. As entertainment it leans to the heavy side. The unfortunates "have their moments," of love, and music, and gin. But in the end the heroine, who has valiantly waited for her lover till he is killed, gives herself to a man who can support her helpless family and herself. Wendy Hiller plays the role with searching realism. She is Sally Hardcastle. Lines of much-needed comedy crop up here and there. But the sordidness of the play's philosophy and conclusion is a

cumulative thing. The spectator is enveloped in it, as in a black cloak, when he leaves the theater.

I have left myself little space for other plays, but it does not matter. Most of our playwrights' recent offerings have been taken off almost as fast as they were put on. "Co-respondent Unknown," a drama by Mildred Harris and Harold Goldman, produced at the Ritz Theater by MacKenna, Mayer, and Mielziner, Inc., was awaited with a certain sentimental interest. The production was the realization of a dream by the two brothers, MacKenna and Mielziner. (You will have to figure that out yourself, as there is no space for diagrams.) Everyone wanted to see the new firm win out. But the play cast a slight frost over this friendly feeling. Thus far it is kept alive only by the brilliant acting of Peggy Conklin in the role of a wholly unmoral young person who takes life with an incredible simplicity. Miss Conklin, already fairly well known, awoke the morning after the opening of the play to find herself famous. Messrs. MacKenna, Mayer, and Mielziner would do well to buy a new play—this time a clean one—and star her in it.

George M. Cohan's comedy, "Dear Old Darling," written, acted and produced (at the Alvin Theater) by himself, was a light and agreeable evening's entertainment. It had to do with the experiences of a rich New York man-about-town, past middle-age and none too clever, who falls into the grip of racketeers and is saved from them by his worldly fiancée.

Mr. Cohan opened the play with a drunken scene. This can hardly be offered as a novelty, after the thousands of them we have watched during the past decade. The action moved on, carrying the star into his old stride as "Yankee Doodle Dandy," and his other familiar and popular mannerisms. He had dropped all those in "Ah, Wilderness," and he may have thought we missed them. Perhaps we did. Anything he does seem all right to his loyal fans, and most human beings who know Mr. Cohan, either in life or on the stage, are his loyal fans. We all had a pretty good time at "Dear Old Darling." It closed after two weeks.

Three other offerings gave up the ghost within a week of their production: "Hallow E'en," a witch play; "Black Widow," a murder play; and Dan Totheroh's "Searching for the Sun," a tramp play. None gave us anything striking, and none will be remembered except by their luckless authors.

We have, however, a robust and riotous Spring success in Billie Burke Ziegfeld's production of "Ziegfeld Follies," at the Winter Garden. It contains a list of stars whose names fill the first page of the program, but Fannie Brice is the whole entertainment. Mrs. Ziegfeld could save a lot of money by dropping the others, good as they are, and letting Miss Brice turn the production into a one-woman show. She could do that as easily as she turns in her toes. There is something about the way Fannie Brice turns in her toes that starts the production with a rush and a roar of rapture. After that, she is on the stage all the time. The delighted spectators have only to look and listen.

A Review of Current Books

The Lure of Profits

CAN WE STAY OUT OF WAR? By Phillips Bradley. W. W. Norton and Company. \$2.75.

THE problem of neutrality is admittedly a poser for our framers of contemporary foreign policy. Mr. Bradley's study, therefore, claims the attention of all Americans as a work which is honest, thorough, and scholarly. Reviewing the history of our previous experiments in neutrality, he shows us what we have to learn from our mistakes at the time of the Napoleonic and Great Wars; he defines our national interest and how war or neutrality affects it; he examines our present policy, testing its practicability, its adequacy, its chances of enduring. With remarkable erudition, every plank of our ship of isolated security is sounded for leaks.

To our author the crux of the whole matter is national interest, which is often deplorably identified with the "interests" of individual nationals who have something to lose on the other side. The liaison between war and business is a commonplace, as is the fact that American industry has not only developed an itch for war profits which ill befits a neutral nation, but has also deeply entrenched itself in political regions. Now it is well enough to decry the munition makers and the whole make-up of the dirty business of war, but unless we are prepared to accept with resignation the economic losses involved in the necessary abstention from trade with belligerents, we are simply wasting our time in talking of neutrality. For since our national prosperity will be yet more violently affected by the stoppage of trade incident upon an adequate neutrality, we shall need a stiff lip indeed against temptations to take the present cash and let the credit go.

That such was the problem prior to our entrance into the World War is clearly shown in the message which Walter Hines Page cabled to President Wilson on March 5, 1917. It is quoted by the author:

The pressure of this approaching crisis, I am certain, has gone beyond the ability of the Morgan financial interests or the British and French Government. . . . It is not improbable that the only way of maintaining our present preëminent trade position and averting a panic is by declaring war on Germany.

At any rate, whether or not we shall have, in the event of another Great War, "interests" to protect abroad, whether or not we shall have to stand on ill-defined neutral rights, or be led blunderingly into the quagmire by some well-manipulated incident of those times which will inflame our public opinion, at least we shall know that the right questions have been asked, and, as far as is at present possible, the right answers given.

This book commends itself to all who, directly or indirectly, will have a share in determining our future neutrality.

THORNTON N. DAVIS.

Fundamentalist's Bible

THE CHRISTIAN FAITH IN THE MODERN WORLD. By J. Gresham Machen. The Macmillan Company. \$2.00.

IN popular language Dr. Machen develops the Scriptural proofs for the fundamental Christian doctrines of the nature and existence of God, the Blessed Trinity, and the Divinity of Christ. Painfully aware of the doctrinal chaos in the various Protestant churches, he meets and refutes from the Bible the chief forms of error or skepticism that for years have been sapping the vitality of Protestantism and have brought it to its present state of helplessness and indifference.

As a modern, courageous, and able defense of the essentials of faith, his book deserves sympathetic reading. Its great fault is due to the original sin of Protestantism in rejecting the authority

of Christ's Church and proclaiming the Bible as the only rule of faith and conduct. His training and perhaps his recent conflicts with the authorities of his own church go far to explain this attitude in Dr. Machen; but one cannot fail to wonder how he can be content with principles which his experience and the accumulated experience of Protestantism have shown to be false and destructive.

The most patent fact in the modern world and in religious history since the days of Luther is that the attempt to get along without the infallible guidance of the true Church leads only to heresy and disunion. In true Protestant style Dr. Machen cheerfully claims to solve every spiritual problem by the Bible. But he fails to see that the Bible does not give him that initial principle and that it does not even tell him what books are to be included in its contents. On the contrary, it is very clear in its teaching that Christ established a Church for the preservation of unity in doctrine and in its warning that the Scriptures can readily be twisted to a man's own destruction.

The Gospels are eloquent of the care taken by Our Lord to train His Apostles to continue the work after His Ascension, and the Acts and Epistles show them, like their Master, teaching with authority. No one valued the Old Testament more highly than the Apostles; gradually to meet special needs they themselves put part of their teaching into writing. But nowhere do they direct searching souls to seek light only in the pages of a book which of its very nature needs explanation to be rightly understood. After Pentecost it is the living, teaching Church that fills the pages of the New Testament.

It is not unreasonable to hope that Dr. Machen and his followers may turn their eyes toward that city set on a mountain; they should be partially prepared for that by the fact that it is only in the Catholic Church that the essential doctrines, which Dr. Machen is defending, have been kept in their pristine purity through the centuries in fulfillment of Christ's prophecy that the gates of Hell would not prevail against her. Among the glad surprises that would come to them from a fuller knowledge of the Church perhaps not the least would be to learn how she esteems and loves every word of the Bible.

WILLIAM A. DOWD.

Shorter Reviews

HITLER'S WINGS OF DEATH. By Otto Lehmann-Russbuehdt. Telegraph Press. \$1.50. Published March 16.

ALTHOUGH the author has at his disposal abundant material readily convertible into sensational propaganda, he has refused throughout the volume to do more than build quietly and convincingly on reliable sources. This is not tantamount to saying that he hesitates to express his convictions in strong language when he deals with Herr Hitler's war plans, but he manages at all times to keep within the limits of his facts. The author, moreover, can safely leave it to the reader to educe the proper emotion when he reads of the Fuehrer's plans to surpass his neighbors with an air fleet numbering more than 8,000 fighting planes—and these equipped with the means of spraying the industrial centers and great cities of Europe with bacteria and poison gas against which there is no defense! Lest, perhaps, this seem incredible and due more to imagination than fact, the author quotes freely from the writings and speeches of authorities who are in no way given to poetic flights. One statement of Winston Churchill he clings to as something of a text, "the flying peril is not a peril from which one can fly."

In his explanation of Germany's conduct, however, the author seems to stray from his wonted objectivity. It is hardly just, no matter what our reaction to Hitler may be, to blame Germany for desiring to rearm in spite of treaties and conventions. If the very statesmen whom the author quotes as being now apprehensive of the growing danger had shown as much solicitude for stable peace and concord in the immediate post-War years, there would be at this time reasonable hopes for elimination of armament races and

mutual suspicion. As it is, the only plan that can be proposed is a system of collective security into which few countries are willing to enter, or a system such as the League of Nations or Kellogg Pact, which will postulate "the antecedent renunciation of neutrality towards an aggressor on the part of the whose who uphold it." Unfortunately the difficulty of determining the aggressor will still remain.

The appendix to the book consists of the article of Mr. Steed on Germany's war plans first published in 1934, and it gives added strength to the arguments advanced throughout the book. J. F.

FATHER STRUCK IT RICH. By Evalyn Walsh McLean. Little, Brown and Company. \$3.00. Published March 9.

THE jacket of this book bears the legend "The Greatest True Cinderella Story Ever Told," and as one progresses in reading it the conviction grows that this sub-title is far more eloquently expressive of the book's character than its real title.

Up to the time of the tragic death of her brother, the tomboy life of Evalyn Walsh is told with a refreshing spirit and an all-absorbing interest that is comparable to the delightful episodes embodied in the tales of Mark Twain's most famous stories. Possibly it is Boyden Sparks, her "collaborator," who is to be credited with the manner of relating the details; but it is the impish attractiveness of the mischief maker herself that furnished the actual incidents for his facile pen to trace. In her later life the poignant pangs of death and disaster that have befallen her serve to manifest the quenchless life of an inherited Faith, the seed of which unfortunately fell "among thorns . . . and the deceitfulness of riches, choketh up the word." In a thousand subtle ways the instinct to follow the impulse of that Faith shows itself unmistakably in the belief and actions of Evalyn Walsh McLean. Her thrill in visiting His Holiness the Pope, her conviction of the indissolubility of marriage, her care in having the Hope Diamond blessed by Father (later Bishop) Russell, her respect for the ejaculatory prayers of her Irish serving companions on a highly dangerous automobile trip, her confidence in associating a Catholic priest with her agents in the charitable though fruitless search for the fatally kidnaped Lindbergh baby—these and innumerable like habits and practices plainly reveal the secret promptings of a Providential influence, an influence unhappily not correctly understood by the lady herself.

Mrs. McLean's avid love of jewelry rivals that of the famous Diamond Jim Brady's esteem for precious gems. Her charity, too, strongly resembles that of the once glittering play boy. May it merit a similar reward!

M. J. S.

THE LORD PARAMOUNT. By Wilbur F. Earp. Dial Press. \$1.50.

THE author displays righteous indignation at the high rate of Federal taxes and wasteful government spending. Taxation, he holds, is levied on the people against their will by supple legislators at the dictation of their political bosses, our oligarchy, our Lord Paramount. Democracy has become a sham and the people are to blame since they do not make themselves heard and obeyed by their elected servants.

The author's concern over taxes is principally concerned with big business. He is fearful that taxation will destroy our millionaires, killing our goose of the golden eggs. The remedy he proposes is a restatement of ruthless *laissez-faire*. The Liberty League will welcome such remarks as "the country came to greatness by observance of the American plan of each minding his own business," and "each such man knows best what course to pursue to make his business profitable; and if each is profitable all are, and that means prosperity." Income tax, gift tax, inheritance tax, anti-trust laws are all to be repealed as well as all amendments to the Constitution, except the first ten.

With the author's castigation of party dictation, waste, and apathy of the electorate one can sympathize, but the cure is not to

make us slaves of a Frankenstein monster of big business. We read the sordid story of *Mellon's Millions* and *The Incredible Carnegie*. The recently completed findings of the Brookings Institution make us regard the millionaires as more stupid and less capable than ever, not likely to lead us out of this depression.

T. E. D.

Recent Non-Fiction

RAW MATERIALS, POPULATION PRESSURE, AND WAR. By Sir Norman Angell. The author essays to demonstrate by comparative analysis the wide variance between prevailing opinions and the actual facts about raw materials and population pressure as causes which may lead to war. The aim of his discussion is to show that in normal times there is no lack of nor difficulty of access to raw materials. Changing the present *status quo* by war will not effect a felicitous equilibrium to dispose of surplus production which cannot be sold at home in order to purchase an adequate supply of raw materials. The author does not deny the problem of population pressure. The difficulty, as, for instance, in the case of Japan or Italy, is evident. But he does deny that further imperialistic appropriation of "backward" lands will solve the problem. Facts cited from past experience show what a negligible number have emigrated from the fatherland to inhabit colonies. The book concludes with an indication of "the line of solution" to the impending threat of another international conflict. (World Peace Foundation. 75 cents.)

THE SUNDAY GOSPELS FOR PRIEST AND PEOPLE. By the Rev. James A. Carey. Within as many years three sermon volumes have come from the pens of as many faculty members of St. Joseph's Seminary, Dunwoodie, and have been in turn officially prescribed for use by the clergy in different dioceses. For general interest and appropriateness Father Carey's book will probably prove the most popular of these with priests, as measuring more nearly up to the accepted idea of the Sunday-morning sermon. Its chief merit consists in its splendid exegetical notes for each of the Sunday Gospels. These combine scholarship with simplicity and quite adequately cover the text without loading down explanation with pedantic and useless controversial details. (Kenedy. \$3.00.)

BAPTISM OF THE INFANT AND THE FETUS. By Rev. J. R. Bowen. Doctors and nurses will find this little brochure which outlines the teaching of the Church on a very important and practical problem very helpful. Out of his experience as chaplain in a hospital the author has grown familiar with the emergencies that can arise where a nurse or doctor must administer Baptism. The rules are stated simply and clearly, and none of those for whom it is intended should have difficulty in applying them. Even non-Catholic medical men should be familiar with the Church's teaching. (Dubuque: M. J. Knipple. 25 cents.)

Recent Fiction

DAUGHTER OF DELILAH. By John Taintor Foote. This is a long short-story in book form. It tells the problem that confronts the angler, and his country-home smitten wife. She gets the home of her dreams. He gets his rainbow trout—for a while. A humorous fish story, well told. (Appleton-Century. \$1.00.)

IN THE SECOND YEAR. By Storm Jameson. An uninteresting story of several uninteresting people. Inspired by Wellsian histories of the future, the author—by projecting well-known scenes and persons of Hitler's Germany and Stalin's Russia into the England of a few years hence—portrays a collapse of civilization in the conservative little Island. It is, perhaps, in harmony with the pessimism of the book that the civilization which crumbles and crashes is hardly worth preserving. Miss Storm Jameson is one of our eminent living writers, but this latest novel does not click. (Macmillan. \$2.50.)

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Masaryk

To the Editor of AMERICA:

Since your two correspondents Father W. Dostal and Miss A. Christitch are even more convinced than Father LaFarge that Masaryk "is progressing toward the Church of his childhood," suppose we take a look at Masaryk's creed. Masaryk believes in a "living God," but "theism is a hypothesis, such as the hypothesis of pantheism and other hypotheses." Supernatural revelation is "contrary to reason." He believes Christ is the "Son of God," but only in the sense in which we are all sons of God, for Christ, according to Masaryk, is not a Divine Person. There is no such thing as a definite, Divinely revealed religion, for "religion must be individual and subjective and cannot be otherwise." He likes to read the Scriptures, but asserts that we do not possess a single authentic word of Christ. He believes in a future life, but not in a heaven, hell, or purgatory. He is convinced that the Church "wishes to conquer science," that "theology is the organ of myth." Catholicism, he says, "still has the courage of its *credo quia absurdum*." How any one can, on the basis of such a creed, get excited about Masaryk's imminent conversion, is difficult for me to understand. The man is obviously as much in a fog as he ever was since he left the Church, more than sixty years ago, and, apparently, as "scientifically sure" that the fog is normal daylight.

The most that can be said about Masaryk's "changing ideals" is that, at the present time, he does not criticize the Church as openly and confidently as he once did. That he is more and more tactful is not due to any change in his fundamental convictions about Catholicism, but merely the result of his eminent political position and his declining energies. By the time a man reaches his eighties he loses quite a bit of his naive optimism about destroying the Church with "science and scientific philosophy."

And now a word about Miss Christitch's letter. That she should question my motives is not surprising. Attacking idols is always a thankless job. To say that Masaryk "made possible" the Eucharistic Congress at Prague is, I am afraid, more of a compliment than Masaryk would relish. What kind of a democracy have they over there when seventy per cent of the people cannot have a Eucharistic Congress without special presidential assistance? During the Eucharistic Congress Cardinal Verdier was in Czecho-Slovakia as a guest. Being a diplomatic guest and a Frenchman he praised what he could, when he could, knowing that wise men would make the necessary allowances for polite exaggerations, should he be guilty of any. Slovaks know Cardinal Verdier and are grateful to him for many more things than Miss Christitch is aware of. I wish I could speak of some of them. I, too, am interested in Masaryk's soul, but not to the extent of making me forget the harm that he has done during the past fifty years.

Youngstown, Ohio.

JOHN LESKO.

[Miss Christitch writes from long and intimate acquaintance with ex-President Masaryk, with whom she has frequently conversed in recent times. Allowing for possible over-optimism, many persons believe that it is better to err in the direction of hope rather than in the opposite direction when a soul is involved. Even if Masaryk can show no more than a confused leaning towards Christianity, such a leaning is significant in the case of one whose previous record was one of virulent hostility to God and Church. The weariness of old age may be an explanation, yet God's grace can second such weariness; while it is not impossible that the changed alignment of the Church's position in Europe relative to the contest between absolutism and democracy may have its repercussions in the spiritual sphere.—Ed. AMERICA.]

Sociology

To the Editor of AMERICA:

My attention has been drawn to a communication in the issue of AMERICA for February 29, in which the Rev. J. H. R. Maguire, C.S.V. made certain strictures on my review of sociology for the year 1935. My thanks to the writer for his reminder.

He correctly realizes the difficulty one encounters in trying to select from a vast field the most important items and bringing them within the narrow compass marked out by the editor. I have to retrench very much every year and cut, much to my regret. Still, in the last seven years, I have hardly ever omitted to record the work of the N.C.W.C. But this year the achievements mentioned in the communication were not outstanding. The N.C.W.C. just lived up to its renown. I did praise very highly the pamphlet "Organized Social Justice," which was prepared by the N.C.W.C., and I quoted at length Dr. John A. Ryan, its leader.

Nevertheless, I want to give credit here to Father Maguire, a real *Cicero pro domo sua*, for his zeal and interest in the C.C.I.P. I am myself a strong adherent of this conference and never fail to attend its sessions when time allows. Far greater credit is due such tireless workers as Dr. John A. Ryan, Father Raymond McGowan and Miss Linna Bresette, without whom these conferences would surely be a failure. To enumerate generalities of places where these conferences are held and the abundance of literature distributed would be carrying coals to Newcastle and using valuable space necessary for more important items.

Father Maguire is inclined to take issue on the statement that the A. F. of L. had made hardly any contribution to industrial betterment this year. Nobody will point out for me any notable contribution (we record no others).

Philadelphia, Pa.

REV. PHILIP H. BURKETT, S.J.

About Our Rites

To the Editor of AMERICA:

I am puzzled by two passages in Father Donnelly's article on the Carpatho-Russians in the issue of AMERICA for February 29 I quote:

Abandoning the Orthodox Schism about 300 years ago they came into communion with Rome, retaining in the union not only their own Bishop but their custom of a married clergy. . . . To provide for their spiritual welfare and to supervise the affairs of their rite . . . the Holy See has given them a Bishop of their own.

Do these passages mean (1) that the Carpatho-Russian churches in America today are in communion with the Holy See? Do they mean (2) that priests regularly ordained in this rite are successors in line with the Primacy of Peter? Do Ruthenians (3) believe the doctrine of Transubstantiation as we members of the Latin rite believe? Are the clergy of this rite (4) authorized to administer Sacraments to the members of the Latin rite?

As stated, I am somewhat puzzled by the quoted passages. They convey to me (5) the impression that the rite is equally authoritative and based upon the same Divine origin as our own.

I await with interest, enlightenment on these points from the members of your staff.

Mankato, Minn.

B. D. GROGAN.

To the Editor of AMERICA:

I can easily understand Mr. Grogan's bewilderment; hence may I preface the answers to his questions by a brief explanation of something I did not attempt to deal with in my article?

Throughout the Eastern world (and here in America, too) there are churches, originally Catholic, but now in schism or heresy or in both. They are called the Orthodox, the Monophysite, and Nestorian churches. But alongside them there are Catholic churches—wholly Catholic, not in heresy but holding the same Faith that we hold, not in schism but entirely obedient to the Pope. Hence, just as there are non-Catholic Copts, so there are Catholic Copts. And just as there are Orthodox Russians, Greeks,

or Bulgars, so there are Catholic Russians, Greeks, and Bulgars.

The Latin rite of the Catholic Church is the most populous. But it is only one of her eight principal rites. Hence Ruthenians, Melchites, Ethiopians, and members of all the other Catholic rites are as truly Catholic as any Latin named O'Callaghan.

Now to answer your correspondent's queries by number: (1) Carpatho-Russian churches (except several which unfortunately have broken away from Bishop Takacs' jurisdiction) are in communion with Rome. (2) Yes. (3) Yes. (4) *Penance*: Latins may confess to a Ruthenian priest. *Eucharist*: Latins may attend Mass (even fulfilling the obligation of Sunday Mass) and receive Communion (under both species) in a Ruthenian church. *Maternity*: In certain marriages of mixed (Latin-Ruthenian) rite the Ruthenian priest is the official witness appointed by Canon Law. (5) Your correspondent's impression is correct.

In his highly commendable search for information Mr. Grogan will find a recent book very illuminating. It is Donald Attwater's "The Catholic Eastern Churches."

New York.

GERARD B. DONNELLY, S.J.

A Resolution

To the Editor of AMERICA:

May I congratulate you and the beloved Cardinal on your fearless opposition to birth-control clinics. Let me draw up a resolution that uncovers in plain and simple language the subterfuges of the movement. It is fitting that other clerics also voice their opposition to the quite immoral propositions uttered by prominent rabbis and Protestant clergymen. Suppose these gentlemen were to give their honest sentiments, perhaps they would read something like this:

With rising cheek and waning shame we, the high brows of America, in conclave solemnly assembled in the naughty metropolis of the East do piously proclaim our independence of Jehovah and our detestation of the natural law. Denying the authority of a Catholic Cardinal and even of the Catholic Church to proclaim to all the world the dictates of the natural law in relation to conjugal life, we assert and vociferously reassert without the least intention to prove our own divine right of not only doing as we ourselves please but also the devil's right of establishing schools of vice to teach the ignoble art of damming the baby market—especially among those who are on the relief role of our bankrupt social organism.

We, the self-constituted tutors and quacks of America, declare our unalterable opposition to solitaires, twins, triplets, quadruplets and quintuplets (save the Dionne favorites) born or to be born under the Stars and Stripes. We welcome more and better baby chicks, baby pigs, baby birds, baby dogs, baby cats; but not baby boys and girls.

Be it known to all men that in virtue of our superior wisdom and experience in handling or advising the children of others, though we ourselves have contributed only one and one-half child per family, we nevertheless feel the divine urge to instruct and advise the mothers of the poor, so as to enable them to compete with us in defying the laws of God and the standards of decency.

In comparison with the great social evil of reckless and irresponsible procreation among the poor, prostitution, divorce and adultery are mere peccadilloes. The one hope of the future is marriage without maternity. The one perfect child is the babe kept in waiting until it can never hope to arrive. The perfect marriage is the one that has not a rational and well-ordered excuse for its existence.

O baby boys and baby girls! when you disappear from our cities and our farms, we are going to miss you in our drab and colorless civilization of tomorrow. You are deserving of a better fate than we are willing to share with you. Farewell! And when you arrive at the pearly gates to keep Jesus company, do not forget us who rejected you, as we rejected Him.

Cleveland, Ohio.

REV. ALBERT F. KAISER, C.P.P.S.

C h r o n i c l e

Home News.—On March 18 President Roosevelt sent to Congress his request for work-relief funds, asking for \$1,500,000,000 for the next fiscal year. In addition he will use \$1,000,000,000 in unexpended balances of previous appropriations and \$600,000,000, already in the budget for CCC and other works, making a total of \$3,100,000,000. He warned, however, that unless private business reduced substantially the number of unemployed, another appropriation would be necessary, since this amount was the least that would suffice. A preliminary tabulation by the Treasury of income-tax collections from January 1 to March 16 showed an increase of 45.6 per cent over the same period last year. On March 12 William Randolph Hearst asked for an injunction to prevent Western Union from surrendering to the Senate Lobby Investigating Committee a telegram signed by him and subpoenaed by it. Representative McSwain read the telegram in the House on March 18. It was to a Hearst writer, suggesting editorials urging the impeachment of Mr. McSwain, whom Mr. Hearst described as a "Communist in spirit and a traitor in effect." Counsel for Hearst later claimed that the telegram was "garbled." The Federal Trade Commission began its investigation of telephone companies in inter-State commerce on March 17. Walter S. Gifford, president, admitted that the A. T. & T. was a "virtual monopoly," holding eighty-five per cent of the country's telephone communications. Voting 39 to 34 on March 17, the Senate rejected an appropriation to continue work on the Florida ship canal. On March 13 the House voted \$50,000 for the investigation of the Townsend plan. On March 19 approximately seventy-five were dead, 50,000 were homeless, and property damage ran into the millions as floods swept over parts of New England, New York, Pennsylvania, Maryland, West Virginia, and Ohio. At Johnstown, Pa., fourteen feet of water swept through the city. The business section of Pittsburgh was flooded. Many cities were without light, food, or drinking water, and fires and explosions added to the terror of the floods. Railroad and bus service was disrupted, and airplanes were pressed into service. The National Guard was called out in many localities to give aid, and President Roosevelt mobilized Federal forces to help.

Rhineland Developments.—The week was one of prolonged and intense discussion among the Powers affected by Germany's dramatic occupation of the demilitarized Rhineland territory, yet with no appreciable alteration in the situation which left France and Belgium at the mercy of Great Britain's divided counsels, enabled Germany to blow alternately hot and cold on the embers of potential conflict, and placed Italy in the enviable position of a moralist over her friends' inconsistencies. At the opening on March 12 of their session in London, the Powers signatory to the Locarno treaty—Belgium, France, Great

Britain, and Italy—issued a declaration finding Germany a "clear violator" of Locarno and Versailles. The British asked Chancellor Hitler to reduce the German forces in the Rhine territory to 10,000 (60,000 being the common estimate of the occupation), but the Germans would only agree not to increase the number, stressing its "symbolic" and harmless character. The French insisted upon evacuation, at the same time ratifying the Franco-Soviet treaty by an overwhelming vote in the Senate.

Germany and the League.—On March 14 the Germans were invited by the Council of the League of Nations meeting in London to attend a meeting to hear the complaint against the violation of treaties, as a contracting party to the treaty of Locarno. The invitation was accepted the following day by the German Government, in spite of a ringing declaration made a couple of days previously in an election speech at Berlin, in which the Fuehrer declared that Germany would never be dragged before any international tribunal. His acceptance, however, was weighted by the condition that Germany could participate in the Council's proceedings only if admitted on an equal basis and only if the Powers concerned were ready to discuss the German proposals. To these conditions the French seriously objected. After considerable discussion the Council declared that Germany would be admitted on terms of full equality, but that the second condition, that of discussing the German proposals, could not be granted. It also ruled that France, Belgium, and Germany, as disputants, could not vote when action was taken. The Germans, however, agreed on March 17 to accept the League's invitation, since Foreign Secretary Anthony Eden, of Great Britain, gave them a supplementary assurance that he would do all in his power to bring about the consideration of the German proposals. Mr. Eden's stand was a reflection of the attitude of Stanley Baldwin and the majority of the British Cabinet, as well as of general public opinion in Great Britain, which urged dealing with Hitler as leniently as possible. The French renewed their demand, to date unfulfilled, that the League of Nations officially register Germany's violation of the Locarno treaty, submit her complaint on the Franco-Soviet treaty to the World Court, and withdraw her troops from the Rhineland before her proposals could be considered.

Preparing for the Germans.—While the Germans were preparing to send a delegation of twenty to London, headed by Joachim von Ribbentrop, the Locarno Powers debated the plan to submit to them. It was provisionally agreed that the question of the Franco-Soviet treaty should be submitted to The Hague court and that the demilitarized zone in Germany should be created anew and internationally policed. Good-will utterances were reported from Berlin, and Hitler spoke in Cologne in a more friendly fashion. A long and bitter attack on Germany was made by Maxim Litvinov, Soviet delegate, at the Council session on March 17, in which he questioned Germany's sincerity, demanded the full letter of the law,

and accused Germany of planning attacks on Russia. Labor leaders of fifteen European nations gathered to frame a policy towards the crisis.

Hitler Campaigns.—Chancellor Adolf Hitler plunged into the campaign for the March 29 plebiscite, delivering his first verbal broadside in Karlsruhe, a leading urban center of the remilitarized zone. He justified his denunciation of the Locarno pact and appealed for the unqualified endorsement of his action in introducing German troops into the Rhineland. The Chancellor's speech was conciliatory, palpably addressed to France. "The German people want to live in peace with the French," he declared. Reiterating his former pronouncement that "nothing will move us to yield our sovereignty over the Rhineland," he assured France, Czechoslovakia, and Poland that armed German forces would not move against them. Word was passed to the Nazi election managers that the Fuehrer would not be satisfied with an endorsing vote of less than ninety per cent in the forthcoming plebiscite. Following his Karlsruhe ovation, Hitler repaired to Munich where another was awaiting him. Cannon boomed, huge Bavarian throngs cheered themselves hoarse as the Fuehrer entered the city amid the greatest spectacle ever witnessed in Munich. His two-hour speech was tumultuously applauded. He was accorded another enthusiastic demonstration in East Prussia when he spoke in Koenigsberg. A series of eleven speeches were arranged for the Chancellor in various sections of the Reich. Germany's foreign trade dropped again for the second successive month, exports declining two per cent and imports eight per cent.

Spanish Disorder.—When an attempt was made, allegedly by Fascists, upon the life of the Socialist Deputy Asua, the Marxists retaliated by a fresh outburst of incendiary activity. Thousands of Socialists (returning from the funeral of a policeman killed in the attempted assassination) marched against the *Nacion*, a Fascist newspaper, and burned it to the ground. Two ancient churches, San Ignacio chapel, and the Santa Isabella convent, were next destroyed by fire. These disorders in Madrid early last week were paralleled by similar troubles in Zaragoza, Malaga, and Logroño. On March 14 Premier Azaña prohibited further Leftist "celebrations," and shortly thereafter the order went out for the arrest of Antonio Prima de Rivera, son of the late dictator and supposed leader of Fascist organizations. The riotings and bloodshed continued, however, until Largo Caballero was summoned by the Premier and told to issue orders to his followers to cease from further demonstrations. The Cortes met on March 15 to elect Diego Martinez Barrio, a Leftist, as speaker. For the first time in history the "Internationale" was sung in the Chamber. As property owners fled in large numbers from the country, Socialist leaders urged farmers to seize the land, and Government censorship, while allowing full expression to Marxist newspapers, forbade the Right press from mentioning attacks and burnings. The Cabinet signed a decree authorizing the presentation of lands to 50,000 peasants and reversing an

order by which these lands, formerly seized from owners by the 1932 Azaña Government, were returned by the recent Right Cabinet. A second decree, signed by the President, delayed the restoration of property to the Jesuit Order. Despite all Government measures and prohibitions, the Marxist street demonstrations continued and by mid-week the toll of death and destruction had mounted to fifty-four dead, 200 wounded, twenty-seven convents and churches burned, and many private buildings destroyed. On March 17 a court order suspended the Falange Española, the Fascist organization; members in all parts of Spain were arrested. In the first sessions of the Cortes, demands were made that the outrages against property be investigated. The Government made counter-charges that the burnings of convents were done by agitators hired by Catholic sympathizers to embarrass the republican regime. At the same time, decrees were published excluding from the universities all students "with extreme political views." It was not stated, however, if both extremes were to be curbed, or only the Rightists, as seemed more likely.

Defense in Britain.—To the surprise of all, Prime Minister Stanley Baldwin appointed the Attorney General, Sir Thomas Inskip, to the new Cabinet post of Minister for the Coordination of Defense. At the same time, Winston Churchill told the House of Commons that "the stronger the United States Navy becomes the surer are the foundations of peace throughout the world." Sir Philip Sassoon, Under-Secretary for Air, in introducing the largest military-aviation estimates since the World War, voiced a renewed appeal for an air treaty among the European Powers. The Secretary of State for War assured the House of Commons that there was no intention to start military consultations with the general staff of any foreign Power.

Ethiopian War.—The Italians were apparently embarked on a series of gigantic engineering operations which would permit them to continue military measures during the approaching rainy season. Bridges and a wide road were being built, it was disclosed last week, to enable the Southern Army to contact its supply base. As a wing of the Northern Army thrust towards Lake Tana, and the Government nationalized the wheat crop at home, the League's Thirteen Committee met in London to consider, first, the withdrawal of sanctions against Italy and, second, means of calling an end to the African hostilities.

Finance Minister Resigns.—Dr. Karl Trapl, Finance Minister for Czechoslovakia, resigned his post on March 17, after holding it for five years. While ostensibly his resignation was due to ill health, it was generally believed that Dr. Trapl was dissatisfied with political demands that had been made upon the public treasury for subsidies to industry. The country's finances remained in approximately the same condition as in former years. Foreign trade in 1935 showed a favorable trend. An improvement in the net turnover in commodity trade was registered

in 1934 and 1935, from 11,686,000,000 to 14,146,000,000 crowns. Unemployment reached the figure of 797,190 at the end of December, 1935; 118,320 more than at the end of the preceding month. The highest figure yet recorded in Czechoslovakia was that of 920,182 in February, 1933.

Canada Exempts American Magazines.—Over protests from Conservative members, the House of Commons passed tariff changes in the Canadian-American Trade Treaty which put magazines back on the free list. Charles Dunning, Finance Minister, denied that the effect of this change would be to decrease the circulation of Canadian magazines.

St. Patrick's Day in Ireland.—St. Patrick's Day was observed with a great military parade in Dublin in the morning, preceded by open-air Mass for the troops attended by members of the Cabinet and other notables, including United States Minister Alvin Owsley. Speaking over the radio, President de Valera declared that the Free State had made great strides toward national self-sufficiency.

Austrian Socialists.—Twenty-eight Socialists and two Communists accused of high treason in the establishment of an underground Socialist movement and an attempted reorganization of the illegal Republican Defense Corps were placed on trial in Vienna. Two of the defendants, Karl Hans Sailer and Mrs. Marie Emhart faced possible death sentences as ringleaders. The underground movement, like that of the Communists, had extended its network throughout the Austrian Provinces. With regard to the Republican Defense Corps, there was said to be a membership, partly armed, of 5,000 in Vienna alone.

Japan's New Policies.—After prolonged consultation with the army, the new Government of Koki Hirota issued a declaration of policy, emphasizing "the inseparable unity of Japan and Manchukuo." Japanese military chiefs voiced dissatisfaction with chaotic conditions in Hopei and Chahar, where Chinese Communists were active. At Tokyo, the Russian Ambassador, Konstantin Yureneff, protested against the arrest of four Japanese interpreters and four Japanese-language teachers employed by the Embassy. On March 13, Japan's queerest religion, called Omotokyo, was dissolved by a decree of the Home Office. The property of the sect was confiscated, its temples ordered destroyed and its leader, Wanisaburo Deguchi, was held with seven associates for criminal trial.

Mexican Events.—A dispatch to the *New York Times* on March 18 stated that many churches had been re-opened in Colima, Campeche, Oaxaca, Nuevo Leon, Sonora, Sinaloa, and Guerrero. The N.C.W.C. reported that on March 12 in Campeche, while the residents of various towns had re-opened churches, public worship remained suspended and no priests were officiating. In Sinaloa only registered priests (the law allows forty-five)

were permitted to officiate. The Ministry of the Interior on March 18 stated that no church property seized by the Government and used by it would be restored to religious use. Business associations petitioned President Cárdenas for relief, calling attention to the alarming number of strikes, violations of the right of private property, disappearances of agricultural credit, and restriction of commercial credit. On March 15 President Cárdenas characterized the petition as exaggerated and unwarranted. On March 15 forty-five foreign insurance companies went out of business for failure to comply with the new insurance law, which required them to invest thirty per cent of their reserves in Mexican Government bonds or mortgages approved by it. British and German Ministers protested to the Government. On March 17 a twenty-four-hour general strike tied up completely the city of Guadalajara. Water and electricity were shut off, no traffic was allowed, and no food could be purchased.

Colombian Congress Clears Ex-Ministers.—Adopting a report of the investigating committee which revised its first findings, the Colombian House of Representatives took final action in clearing the reputations of former War Ministers Alfonso Araujo and Marco Antonio Auli. At the same time, the Congress recommended that the Attorney General continue the investigation of armament contracts, particularly with reference to the responsibility of two Skoda agents and a Colombian army colonel and his brother. Accusations lodged against two members of the Senate were referred to the criminal courts.

Recognition of Paraguay Regime.—On March 14, Finlay Howard, United States Minister to Paraguay, called on Col. Rafael Franco, head of the new Government, to convey to him the greetings of President Roosevelt and notify him formally that the legation was happy to establish diplomatic relations with the new regime. Shortly after this ceremony, President Roosevelt sent a personal message to Colonel Franco. This removed the last barrier to unanimous action between the United States and Latin-American republics in holding a conference suggested by President Roosevelt to solidify peace efforts in the Western Hemisphere.

The press carried this week the news of the ninety-fifth birthday of Father Nelson Baker. Next week Alfred Barrett will tell his story in "The Charity of Father Baker."

How the Communists are carrying out their orders in Government projects will be narrated by the Editor in "Communism in the WPA." "The Discontented Church" will be a vivid tale by John J. O'Connor of how the Church takes hold of its children and keeps pushing them relentlessly, provided they are willing.

Just why 25,000,000 people think the Townsend bill will pass is beyond comprehension, and Floyd Anderson will do nothing to solve the puzzle in "The Townsend Economic Fantasy."